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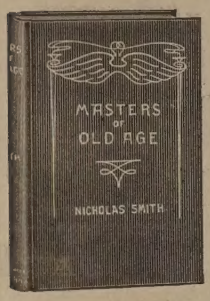

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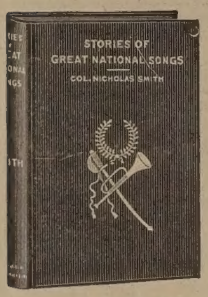

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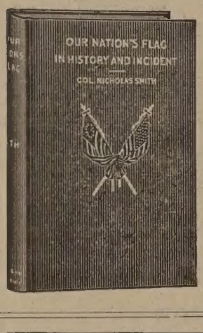

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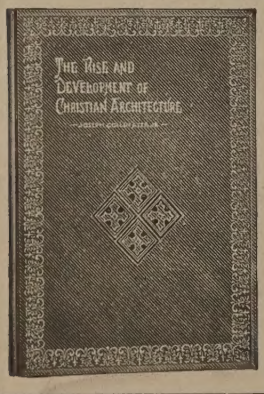

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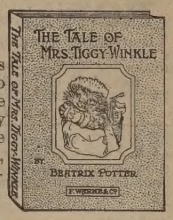

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FOR THE SECOND SUNDAY IN ADVENT.

THE purpose of the Church, in her choice of Gospel and Epistle for this Second Sunday in Advent, seems not so much to be in a general way to fortify our attachment to the Scriptures, as it is specifically to strengthen our expectation of Christ's return through appeal to the testimony of Holy Scripture, the Word of God which "shall not pass away."

St. Paul, in to-day's Epistle, declares that the "things written aforetime were written for our learning, that we . . . might have hope." The hope referred to is holy confidence, not merely in the Word as genuine, but more especially in the certainty of those expectations concerning which the Word bears testimony.

The Gospel for this Sunday faces the promise of Christ's return. Therein we are bidden to believe and to expect that He will "come again with power and great glory," on the ground that this is pledged to us in His words "which shall not pass away."

So we reverently survey God's Word as a whole, from the beginning and through the long ages of the past. We find that there has been no failure, but an unerring fulfilment of promise and prediction. This should rouse within us a faith sufficient to sustain our expectation that Christ will come again, despite all appearance to the contrary. We believe because He has spoken—the Word is the ground of our confidence—and we believe the more because "God, who spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

The Lord's last words concerning the last things are therefore in a sense the final dower of revelation; and in reality, if we read it aright, their appeal to us should be stronger even than was their appeal to the men who listened to His voice, that day upon the Mount of Olives. This is so, because of what has taken place since that memorable hour.

Pressed for a pledge, "a sign of His coming and of the end of the world," Christ graciously gave a sign or pledge, which has become to us a matter of exact historic fulfilment. He unveiled an unlikely event, near at hand, and made it the pledge of that event remote in time, His second coming to judge and to reign.

Here lies the explanation of why, that day upon the Mount of Olives, our Lord in His discourse brought together two events: the destruction of the Temple and the end of the world at His return for judgment. Both events, in that hour, seemed altogether unlikely. The one near at hand was to be the pledge of the certainty of the other, remote in time. This pledge, which the disciples were required to receive in faith, we survey as an accomplished fact of history. To us, therefore, the sign has been fulfilled, the pledge made good.

This particularly is the Church's appeal to her children, on this Second Sunday of the Advent season: the witness of God's Word to the certainty of Christ's return. How can we falter for a moment in our devotion to the Advent faith and the Advent expectation? If we so do, we not only defeat a sustaining purpose of God on our own behalf, but we also place ourselves unmoved before the solemn declaration of the Son of Man: "Heaven and earth shall pass away, but My words shall not pass away." B.

A GREAT POINT is gained when we have learned not to struggle against the circumstances God has appointed for us.—*H. L. Sidney Lear.*

AD CLERUM.

"Quicumque vult alios docere, vel aliis prodesse, decet illum primum operari id quod docet, atque à Deo accipere dona gratia, ac proferre fructus Spiritus Sancti, quos deinde in alios effundat."—*S. Athanas., ad Antioch, q.* 162.

"Porro Prophetae primo ipsum conciatorem docent et movent, ut ipse deinde iisdem populum doceat et moveat, quae sanè est efficax et optima concionandi ratio. Quis enim alteri det quod in se non habet? Quis frigidus alios frigentes accendat? Quis cor habens durum aut terrenum alios ad compunctionem et lachrymas moveat? . . . Omnis enim praedicatio et concio humana, nisi divina, putà verbo Dei ac Prophetis (qui fuerunt praecones Dei) nitatur, illaque populo proponat et exponat, frigida est, theatralis et evanida."—*Corn. à Lap., in Proph. proem.*

"S. Carolus Borromaeus, tum in omni Scriptura (quam cum D. Thoma praemissa oratione quotidie, et sex annos ante mortem numquam nisi genuflexus legere consueverat) tum maxime in Prophetis, . . . ex iisque locos difficiliores et pulchriores pro concione pertractabat."—*Idem.*

THE HOME MISSION FIELD.

IT is commonly recognized that the clergy list is not growing as rapidly as the communicant list of the Church, nor as rapidly as the list of "parishes and missions"; but it is probably growing considerably faster than is the list of self-supporting parishes. We have in this American Church something in excess of five thousand clergymen.

Those we have are evidently doing good work; better work than usual, and the Church is growing fairly well. But the Church needs more clergy.

When a man enters our ministry he practically enters the home mission field. A few, a very few, are called at graduation to settled parishes, more become assistants for a year or two, a few go into the foreign field, but the great bulk of our seminary graduates go into the home mission field. Now missionary work is hard work, underpaid work, laborious, heart-breaking, exhausting. It means physical weariness to the edge of breakdown, and mental discouragement which must be hidden with a smiling face. It means constant failure—on which other men labor and build successes; and a few successes, built mostly on the previous labor of other men. One could almost paraphrase St. Paul and say of it truthfully that it is a life of journeyings often, in perils of water, in perils of sickness, in weakness, in painfulness, in watchings often, in many labors, in cold, in much weariness of the flesh. It has one compensation and only one. The man who takes it up is a soldier of God and faithful servant of Christ. It is the battle line of the Church. It is work for a *Man*. Later, when a man is called to a settled parish, he may marry and perhaps be at ease. But at first he must show that he is a man and do God's work on the fighting line. The Church, as said above, is growing. The fighting line is extending. Men are needed, young men, strong men. No man of good character who believes the Christian faith need trouble much about his fitness for the ministry. If he has grit enough, moral courage enough, to clinch his teeth and land at his mission station, no matter what the cost, mission work will *make* him fit for the ministry.

A home missionary's life is the most varied our present civilization offers, unless it be a newspaper reporter's, and except a soldier's, it is the most dangerous. We know one missionary who in three years worked in the slums of New York, grew familiar with a town settled by consumptives, a lumber camp, a railroad repair shop town with strikes in it, a summer resort for rich Southerners, a winter resort for rich Northerners, a district of illicit stills, and a community of fishermen. He broke down from overwork, went through a yellow fever epidemic, was nearly killed by a vicious horse, just missed being wrecked in a storm at sea, had sunstroke and several attacks of fever, and failed, by a miracle, of being drowned in a swollen river—all in the way of business. This is not unusual. Any mission circuit of six or seven towns, especially when one end of it is on the coast or in the mountains, presents varieties of life sufficiently contrasted to be startling, and trains of incident whose regular routine would, in less favored communities, be regarded as romantic adventure. Undoubtedly any one little rural community is dull, stagnant, narrow. Undoubtedly the life of the country parson confined to any one small town is the synonym for unpaid dullness, the target for back-biting and distraction. But in this great and wonderful country of ours, the little towns set cheek by jowl with only a strip of woods between, differ usually past expression, sometimes past comprehension; and one rural community is anything but like another. A mining, a cattle, an agricultural, and a seaport fishing village, a cotton, a corn, a dairy, and a brick district, are, spiritually, worlds apart: and a man who has charge of Church work in all of them is free from the narrowness of any one, moves in a sphere above the different petty prejudices and petty gossip of each, and starts on circuit every month with a mingled feeling of amusement and dismay, uncertain what will happen, but quite certain that before he gets home something very marked and emphatic will—probably several things. It may be an adventure in the ford of a flooded river. It may be nursing a delirium tremens patient in a one-horse hotel. It may be a road lost at night in a pine forest, or a railroad wreck, or a sudden call to someone dying of a contagious disease. Worst of all, it may be a watch by the side of a woman who dies conscious and who is afraid to die. He cannot tell what it will be; but this he can tell with absolute certainty, that before he comes again, he will have met and been tested by some one of the things which God permits on this earth because it takes a man to meet them, and a strong man to grapple with them, and He likes to train strong men.

There comes a time when a man wearies of the mission field and takes a parish, if he can get one, and settles down with wife and children and a home; but it is not because the mission field is dull. Anything but that. On the contrary it is because, since knight-erranting ceased and moss-trooping went out of fashion, there has never been such a rough-and-tumble, incongruous, heaven-supported, earth-bedeviled, dangerous, heartbreaking, fascinating, body-brain-and-spirit-straining occupation, as that of a circuit missionary of the Church at the present day, and probably never will be again; and a man who really does the work cannot stand more than five or six years of it without resting, or else falling off in the quality of his work.

But the joy of it, the fascinating joy of it, no man who has held his peace and buried his dead, and at whatever cost, through sickness, flood, or wreck, kept his appointments, can ever forget. Men die in it—die by dozens—as men die on a battlefield. It may be that they are not without reward.

If young men want a life of consecrated adventure, they can find it in the home mission field of this American Church.

Z

TESTIMONY to the deep value of that Churchly movement which is incongruously termed Ritualism by those who know little of what is involved in it, is borne by a Congregational minister of Massachusetts in the following excerpt, taken from the Gloucester (Mass.) *Times* of November 22nd:

"The regular November meeting of the Essex Congregational Club was held Monday evening in Ames Memorial Hall, Salem. The subject of the evening's discussion was 'The Congregational Defection to Ritualism.' The first speaker was the Rev. Frederick J. Libby of Magnolia.

"Mr. Libby spoke of the bequest of more than $1,000,000 by Miss Sophia Walker, a daughter of a former Congregational clergyman, to the Episcopal Church, Diocese of Massachusetts, and other conversions from Congregationalists to Episcopalians were noted. The history of the Episcopal Church in New England and Massachusetts was traced through its various stages, pointing out that Congregationalism was largely dominant down to the early years of the nineteenth century.

"The drift towards ritualism is increasing to-day. The cause is a need that has been, by the Congregationalist Church, left unsupplied. To one brought up in an Episcopal church, the ritual means more than anything else to him. It satisfies the craving of his soul. The drift towards ritualism to-day shows this.

"The minister to-day lays too much stress upon the sermon. The sermon is not the whole service, and something more is needed. A yearning, a reaching out for God, is manifest, and a ritual supplies that need. As one gets acquainted with the ritual, it comes to express his very thought, his devotion.

"Ritual is associated with the Church, it aids the soul, it helps worship. The symbolism aids the soul in reaching out to God, to help find God. These things being so, the Congregationalists have a condition to face. This Church is weakening itself in not using a ritualism, for men need it.

"Other elements have drawn people into the Church of England. That Church has a uniform organization. While the Church spends largely for foreign mission, yet it also spends greatly for the home mission. That is a drawing force, too.

"The speaker hoped that the Congregational Church would come to look upon ritualism not as a fad, but as something that goes down into the soul."

Of course it is an exaggeration to say, with Mr. Libby:

"To one brought up in an Episcopal church, the ritual means more than anything else to him. It satisfies the craving of his soul." Ritual—whether the form or the ceremonial—never satisfied the craving of any soul bigger than an acorn.

But the truth underlying Mr. Libby's utterance, and which, very likely, he may himself have affirmed were his exact language quoted, is one that Congregationalists and all others might well ponder. It is this.

Unlike God, man is not wholly a spirit. When he becomes thoroughly in earnest in his will to worship God, the threefold nature of his being demands a threefold nature to the expression of his worship. His spirit demands the expression of the reality of his love. His mind demands the expression of the reality of his conviction. His body demands the expression of the reality of his adoration. "Ritualism," so-called, is the worship offered by the body. It is a blasphemous mockery if left to itself. It can be true worship only when it is prompted by the loving impulse of the spirit and the intelligent impulse of the mind. Only as forming a part of that worship which, to be complete, requires the other two parts, can it be said that it "satisfies the craving of his soul." It does not in any sense "mean more than anything else" "to one brought up in an Episcopal church."

But it is unquestionably true that there is a real relation between the increase of ceremonial expression and the "conversions from Congregationalists" and other Protestant bodies to the Church. Congregationalism is wholly intellectual. In seeking to satisfy the cravings of the mind after God, it but inadequately gives expression to the worship of the spirit and wholly neglects the worship of the body. Just because mankind is not all mind, it was inevitable that a religion founded on intellectuality could not possibly be the true expression of the Christian religion.

"Ritual" does "aid the soul"; it does "help worship." But it serves both these important ends, not by offering a series of esthetic gymnastics, but by giving opportunity for the worship of the whole man.

WE hope it may not be true that the Episcopal Church is to become the dumping ground for certain persons who have been excommunicated in Omaha by the Roman Catholic Bishop of that see for participating in the sacrilegious re-marriage of a divorced person. Viewed from the aspect of cold law, we are not absolutely certain that such participation merits excommunication; but it does certainly deserve severe censure, and the excommunicated parties may well be given to understand that while they might possibly be tolerated, they certainly are not wanted as communicants in the Episcopal Church.

When all Bishops and all priests become so impervious to considerations of wealth and social position on the part of sinners, that the discipline of the Church becomes a thing to be respected by them, there will be less cause to deplore the vast gulf between the professions of the Christian Church and the actions of Christian people.

WE find with regret that what we quoted last week from the Boston *Transcript* in our editorial columns was not, as we then supposed, an editorial utterance of that periodical, but a communication printed in its department of correspondence and addressed to the editor of the *Transcript*. We first saw the article in the form of a clipping from which the superscription had been taken off. Seeing it later in its proper relation to the periodical itself, we perceived that we were not justified in citing it as a change of heart on the part of the *Transcript*. We accordingly take this first opportunity to make the correction; though it would be altogether to the credit of our Boston contemporary if it had printed editorially the matter which we quoted.

ANSWERS TO CORRESPONDENTS.

W. M. P.—There is some confusion as to the exact relation between the scarf or tippet and the stole. The former was of black—silk for graduates and dignitaries and stuff for literates—and was worn by the clergy at choir offices and, over the gown, when not in the church. The stole was of ecclesiastical colors and was worn only for sacerdotal ministrations. Some have held that the Anglican use of the wide black stole that grew up in the middle nineteenth century and is not yet obsolete among Low Churchmen was founded on the older use of the tippet. The Canterbury Convocation in 1879 used the terms as synonymous, but this was probably an erroneous use. Practically, the scarf or tippet is obsolete in this country unless the black stole be considered as identical with it rather than as a proper stole.

RUSSIAN METROPOLITAN WRITES TO ENGLISH PRIMATE

Touching Reply to Letter of the Archbishop of Canterbury

ANNUAL REQUIEM OF C. B. S.

Anniversary of All Saints', Margaret Street

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 21, 1905

THE Metropolitan of St. Petersburg has written the Primate a truly beautiful letter, in reply to his Most Reverend Lordship's recent communication to his Holiness. The text thereof is as follows:

"MOST REVEREND AND BELOVED BROTHER IN THE LORD:—Supplementing my short telegram replying to you, in which, on behalf of the Russian Church, I thanked the Anglican Church for its prayers and sympathy, moved by Christian brotherly love, I write the present letter. Your Christian sympathy with the sorrows of our Fatherland has filled my heart with deep gratitude to you. We hope in the Lord that by His grace the State reforms which have now been inspired and begun will bring into our common life the spirit of peace and love; and we believe that by the power of the Holy Ghost and the prayers of the Church the Christian brotherly love in the hearts of our countrymen will be strengthened. The Russian Church mourns over her children, in whom civil strife has darkened the commandment of Christ regarding love and good will towards our neighbors, whoever they may be, whether our fellow believers or disbelieving Jews, all violence against whom it has always condemned, and condemns with unalterable steadfastness, as opposed to law, piety, and the duties of civil life. Therefore it has turned to all its children with an appeal for peace, gentleness, and love, in the happy fruits of which it hopes, and in the united prayers of the English Church, whose great piety I have had the consolation to observe personally, a consolation which it is exceedingly pleasant for me to remember in this epistolary converse with you. Believing in the faithful promise of the Lord always to be with believers in Him, we earnestly pray that God's peace may make us perfect in every good work and in the fulfilment of His will, rendering us agreeable to Him through Jesus Christ, to whom be glory for ever and ever. Amen. (Hebrews xiii. 20.)

"May the Grace of God be with you!

"Your Most Reverend's sincere Brother in Christ,

"ANTONIUS,

"Metropolitan of St. Petersburg."

The annual Solemn Requiem on behalf of departed members of the Confraternity of the Blessed Sacrament was sung at St. Cyprian's, Dorset Square, N. W., last Tuesday, at 11 A. M. The celebrant was the Rev. T. R. W. Thomas, chaplain of St. Mark's Training College, Chelsea, and the deacon and subdeacon the Rev. Messrs. R. Pope, one of the two assistant curates of St. Cyprian's, and G. F. Forbes, the vicar. The preacher was the Rev. F. F. Irving, vicar of East Clevedon, whose sermon was published in full in last week's *Church Times*. The Office music was that of the Plainsong and Mediæval Music Society's *Mass for the Dead*—the Introit, Grail, and Tract being chanted by the cantors without accompaniment. The hymns and their tunes, excepting the *Dies Irae*, were from the forthcoming hymn book of which a group of well known Catholic clergymen and laymen form the committee. The Guild of All Souls lent the special vestments for priests and cantors. There was a large congregation present, including the C. B. S. Superior General, the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn.

The Church in which the C. B. S. Solemn Requiem was sung this year is, no doubt, absolutely unique in London, or elsewhere in England. The present St. Cyprian's, which was consecrated in 1903, was designed by Mr. Comper, who is, as is so rarely the case, an ecclesiologist as well as an architect, in an eminently satisfactory manner both in regard to plan of construction and scheme of ornamentation; the *tout ensemble* of the interior being at once simple and magnificent, while above all, singularly Church-like. In style the church, which is of red brick, is late Perpendicular, and might be called Bath Abbey Church in miniature, from the number and size of its windows. The chancel is separated from the nave by a light open-work rood screen, which is to be carried across the whole width of the church so as to enclose the two lateral chapels, and to be colored and gilded. The figure of our Saviour on the Rood is executed on the lines of early Christian art and with wonderful repose and majesty, while the attendant figures of our Lady and St. John recall in their artistic treatment similar figures in rich

old stained glass. Upon a boarded tie beam above the screen is painted an image of our Lord, larger than life, enthroned upon the rainbow, with the twelve apostles in judgment and four angels beneath them blowing trumpets. It is the subject that was usually found in old days above the rood. Crosses are painted upon the pillars of the nave arcades, signifying the banner of Jesus Christ throughout the world, and before the crosses, candles are placed, in number twelve, representing the twelve apostles sent into all the world to carry the light of the Gospel. The most important feature of a Christian and Catholic church should be, of course, the High Altar, apart from the ornaments which are usually so conspicuously associated with it, and at St. Cyprian's it is actually made so. Mr. Comper writes: "To repeat what perhaps most needs repeating to-day: it is the emphasis of the table of the altar which is of real consequence; and the reredos and curtains round it, and the canopy over it, are solely for the purpose of giving dignity to this." There is, he adds, a place in Christian worship for many lights; but that place is round about the altar, and not upon it or on a ledge above it. The coverings of the High Altar at St. Cyprian's are of a very chaste and rich character; the two frontals being of gilded and painted linen, designed by Mr. Comper. The altar

Design for the proposed church of St. Cyprian in St. Marylebone Middlesex.

is also enriched with riddels, while on the posts at the four corners of the altar are figures of angels holding candles.

With regard to ceremonial, St. Cyprian's is one of that notable group of London churches which happily conform to ancient Sarum rather than to modern Roman usages. At Rome do as Rome does, but not in England. The music used for the services is the same kind as at the conventual church at Cowley St. John, viz., that of the Plainsong and Mediæval Music Society's publications, the method, of course, being that of Solesmes. The choristers, who are stationed in the rood loft, number 14 boys and about 6 men; and their work is executed with marked precision and with very exceptional purity and sweetness of tone. The chanting is with rare distinction; only equalled, so far as I know, at Cowley St. John. St. Cyprian's, Dorset Square, is in every way just the kind of parish church, I fancy, that Mr. Beresford Hope, Dr. Neale, and other members of the old Cambridge Camden (afterwards Ecclesiological) Society would have been extremely pleased with and deemed *par excellence*.

The Dean and Chapter of Exeter have accepted the offer of an anonymous donor to erect in the Cathedral a statue to Richard Hooker, at a cost of 1,000 guineas. The "judicious Hooker" was born at Heavitree, Exeter, and was educated at Exeter Grammar School. His great-grandfather, John Hooker (*ob.* 1493), and his grandfather, Robert Hooker (*ob.* 1537) were both mayors of Exeter.

In his monthly survey of S. P. G. work, at the Society's monthly meeting last Friday, the Secretary (Right Rev. Dr. Montgomery) said that he was making arrangements with the Archbishop of Rupertsland to be at Winnipeg next year by September 1st. He hoped then to meet as many of the Bishops of the Province as possible and to gain personal experience of the needs. He also hoped to take out with him a gift of money from the Society.

In a recent reference to Sir Edward Elgar, the musical composer, I spoke of Worcester as being his native city. In this, however, I may be mistaken, as I have since seen it stated in the *Illustrated London News*, which contained a portrait of him, that he was born at Broadheath, Worcestershire.

An important conference of the Central Society for Higher Religious Education, attended by representatives from 21 dioceses and 9 independent kindred organizations, has recently been held under the presidency of the Primate at the Church House, with a special view of unifying the work and thus making it more effective than it was at present. The Bishop of Gloucester(Dr. Gibson) moved:

"That, with a view to effective coöperation between the Reading Associations for Religious Education, it is desirable that the work of the Central Society for Higher Religious Education should be extended to all the dioceses in England and Wales, and, as far as possible, to the Indian and Colonial dioceses."

Discussing the subject, the Bishop observed that Church defence, to be adequate, required not only knowledge of Church history, but also of the real verities of the faith and their meaning. The resolution was carried with the alteration of the last five words to "all the other dioceses of the Anglican Communion." It was afterward determined, though not without opposition, to set forth a common syllabus for use in such dioceses as might desire it.

The 47th anniversary of the dedication of the Church of All Saints, Margaret Street, W., has just been celebrated with an octave of special services and preachers. On the Sunday within the octave the Bishop of Kensington assisted at the Solemn Eucharist, vested in cope and mitre. The music used for this service was Alwyn's difficult Mass in F, which was rendered very successfully by the choir under the direction of Dr. Hoyte, the organist and choirmaster. The new vicar announced some important alterations in the services for the future. Instead of the one celebration at 7:25, there would be two daily, at 7 and 8, and on Sundays the children's Mass at 9 would be revived.

At a crowded meeting of the Woman's (London) Diocesan Association, held in the Great Hall of the Church House last Saturday week, addresses were delivered both by the Bishop of London and Miss Carta Sturge on the subject of "Christian Science"; and the Bishop's characteristic remarks have attracted considerable attention in the newspaper press. His Lordship pointed out that there was an extraordinary longing on the part of sick persons for visits; and that there was in the inner being of everyone—and this had a bearing on "Christian Science"—a personality that could be strengthened to bear suffering, and even to recover health by bringing the right influence to work upon it. As an instance of this he related the case of a woman who, at the prospect of a severe operation, lost all hope and faith and courage, and the great doctors of London were absolutely paralyzed, because they dared not operate while the patient was in this state of utter collapse. By God's help he (the Bishop), in the course of half an hour, was able to bring about such a change, that two days afterwards the patient walked from her room to the operating table without a tremor, to the utter astonishment of her physicians.

"What is it," they asked, "that the Bishop of London has done to you?"

"Something that it is beyond your power to do," was the reply.

The secret of that was, said the Bishop, that he, by Christ's immediate healing power, had been able to bring about a re-invigoration of her central being, and by that means had restored her faith and hope and courage—"she became herself again, a Christian woman, who could look death in the face." There was a truth underlying "Christian Science," and that formed the basis of its success—so far as it went—and its prevalence; but when people went on to other parts of it, they were erecting—he said it deliberately—"a real truth into a gigantic heresy."

[*Continued on Page* 207.]

ALL SAINTS' DAY IN FRANCE.

A Patriotic as well as a Religious Festival.

"SEPARATION" NOW UNDER DISCUSSION IN THE SENATE

The Kaiser is Liberal to Poles.

NEW WORK ON THE MILANESIAN RITE.

The Living Church News Bureau,
Paris, November 15, 1905.

FRANCE.

THE festival of All Saints and the remembrance of All Souls have had their usual respect shown to them this year, as in others, at Paris.

Pere Lachaise received more than its usual number of visitors; and it was even necessary to admit by tickets, which had been issued the previous day, the overwhelming crowd which thronged the gates of that well-known cemetery. With none of the artistic attractions of many of the graveyards of many foreign cities, as Genoa, Pisa, or the beauty of position, as that at Scutari opposite to Constantinople, on the Bosphorus, Pere Lachaise has very much for the world in general, and for French people in particular a special place of interest. Historical monuments and the graves of well-known men in the story of the country are naturally the cause of this veneration for the *"Gottes Aker"* of Paris. But there is a further reason. Though the festival seems to have been kept under another name from the first years of the seventh century, it had a point of departure essentially French.

It was in the year 835, in the reign of Louis Le Debonnaire, that it first saw the light. The Emperor, at the demand of Pope Gregory IV., and with the assent of the Bishops of the Empire, had established the fête of All Saints in all the countries which owned his authority, *i.e.*, in Gaul, in Germany, and in the north of Spain. In remembrance of the reconciliation of the Emperor with his son, the festival was fixed on November 1st, the day on which that reconciliation took place, and it was made as well a civil day of rejoicing and holiday. So that it would seem that the marked observance accorded to the day in France has its patriotic as well as its religious character.

On the occasion there was added to the office hymn of the Church, a special strophe, which ran thus:

"Gentem auferte perfidem
Credentium de finibus,
Ut Christi laudes debitas
Persolvimus alacriter."

What was that perfidious nation from which it was asked that the land of the believers might be delivered, so that they should continue to offer to Him, Christ, that tribute of praise which was His just due? There seems little doubt that the allusion was to the "Sarrazins" and the "Normands," whose invasions kept all Catholic nations in a state of terror, even up to the walls of Rome itself. And so it is that the feast of All Saints reminds France of a double episode of pacification: one, that which had come to pass, the reconciliation of the father and son; the other, that which was being prayed for, the "confounding of their enemies." In some sort, therefore, the festival is a *"fête de la Paix."*

People often ask the question, Why is All Saints' day so much more observed abroad, especially in France, than elsewhere? I think we have here the answer. The fête has its double aspect, national and ecclesiastical.

The discussion at the Luxembourg on the question of Separation has had its fateful opening with certain well defined skirmishes. Against the adoption of the law, M. Ponthier de Chamaillard advanced that "the Concordat having been neither regularly denounced nor cancelled on any mutual understanding, the law, which the Chamber was called upon to vote on, could not be put into execution." The speaker told the audience that they were only acting thus arbitrarily because they knew that they were dealing with the Pope, who only wielded a moral power. "You would think twice before tearing up a solemn compact before the eyes of all Europe, if the question at issue were supported by the ships of England or the guns of Germany." Later on in the discussion, M. Rouvier himself took an energetic part in the debate (a somewhat unusual proceeding), which turned on "a vote of confidence."

The Senator of the Morbihan (conservative) contended that at the last general elections, the general vote had been against Separation. This was in 1902. To vote the law in the face of this would be to violate the principle according to which the people of France are the "Sovereign Ruler" of the land. These amendments were defeated. Six new amendments have been laid upon the table of the Chamber of the Senate. This raises the number of them to no less than eighty-seven.

During the course of the somewhat heated debate, the Premier, M. Rouvier, observed that if the rupture of diplomatic relations with the Vatican were not considered a denunciation of the Concordat, clause 46 of the bill before the House certainly had that effect. The desire of the Government was definitely to affirm the neutrality of the State in religious matters, and to surround the various faiths with all the guarantees of liberty of conscience. The passage of the bill would be made a Cabinet question. The amendment was then rejected by 183 to 29. Three other dilatory motions met a similar fate. The general debate was then opened by M. Gourju, who, in opposing the bill, recalled that Gambetta, after the resignation of Marshal Macmahon, said that the Republic had only two things to fear—a foreign war and the suppression of the public worship estimates. The bill was also opposed by M. Ch. Dupuy, a former premier.

GERMANY.

The Emperor of Germany is credited with a speech at Posen, the capital of Prussian Poland, which has been causing some comment and criticism. In insisting on the necessity of his Polish subjects not hindering the cause of "Germanization," he reiterated his intention of maintaining freedom of conscience with them, as with any and all his other subjects. But he trusted, as well, to have their loyalty to the cause of the country —Unity. "On the occasion," he went on to say, "of my last visit to the Vatican, when Pope Leo XIII. bade me adieu, he took both my hands in his, and, Protestant that I am, gave me his blessing, adding: 'I promise your Majesty that all the Catholics of your states, to whatever nationality they belong, and whatever their condition may be, shall always be faithful subjects of the Emperor of Germany and of the King of Prussia.'"

Then, turning to the members of the chapter of Posen, who were present on this occasion, the Kaiser admonished them thus: "And it is your business, gentlemen, to see that the words of the aged Pontiff are realized, so that he may not be seen to fail in his word passed to the Emperor of Germany. You may always count upon my support and sympathy; but remember, Germanism is synonymous with Civilization and liberty, for all, in all matters, whether they be those of religion, or of acts and thoughts."

So far the Emperor.

His Government is less liberal. It is not sufficient for it that Poles should be German at heart, though they remain faithful Catholics. They must, if not all, at least a certain category of them, renounce the use of their mother tongue in the study of their religion, *i.e.*, be instructed through the medium of German. Hardly a month passed before a circular appeared, enjoining that the religious preparation for first Communion in the case of children of Polish instructors should be made in German. This caused a good deal of excitement amongst those whom it concerned, and produced a careful but firm letter from the Archbishop, Mgr. Stoblewski, too long to quote, in which he advises his clergy how to meet the difficulty; impressing upon them their responsibility in dealing with the matter, inasmuch as "the preparation for the Sacraments is of permanent Church order," and therefore not to be interfered with by "those from without."

THE MILANESIAN RITE.

In THE LIVING CHURCH, some time ago—towards the end of last year—I had occasion to point out some peculiarities of the Milanesian Rite as compared with the Roman; and mentioned the sources whence information on the subject could best be drawn.

An addition has been made to those sources in a work quite recently published by Marcus Magistretti, *Manuale Ambrosianum ex codice xi.* The two handsome volumes of the Ambrosian Manual are an important addition to the series of early texts and documents of the Ambrosian rite which are being made accessible to scholars by the care and diligence of Dr. Magistretti. To students of the early English service books who are not acquainted with the early texts of the Milanese rite, the title of the work may, perhaps, convey a mistaken idea of the character of its contents. These by no means correspond with those of an English *"Manuale"*; and although it is the case that some of the offices included in the English book are also, at least in some cases, to be found in the Ambrosian

"Manuale," the two books have not much in common. The Ambrosian Manual is primarily a book for the choir—it is the ancestor of the later Breviary, but contains also, besides matter relating to the choir office and to the parts of the service of the Mass which belong to the choir, other matter, varying in amount and character; and among this matter, in some manuscripts, are to be found the orders of Baptism, Visitation and Unction of the Sick, and other elements of the English *"Manuale."*

It may interest some to know that the Archbishop of Paris has courteously responded to the letter sent to him expressing sympathy in the troubles of the Gallican Church. In one case, I know of, he sent his benediction as well.

GEORGE WASHINGTON.

APHRAMOS, THE NATIVE "ORTHODOX" MONK AT TIBERIAS.

FROM OUR JERUSALEM CORRESPONDENT.

HAIFA-UNDER-MT. CARMEL, PALESTINE,
November 2, 1905.

HOW little is known by Anglican Churchmen of the lives of the native Arab Orthodox Greek clergy in Palestine! The popular Hand-Books to Syria and Palestine merely refer to them as an ignorant class. They forget the disabilities under which they suffer.* Well, I have been able (quite unexpectedly) to visit a noble native priest, as I shall be able to relate, for the Curé Aphramos, *Supérieur du Convent Grec Orthodoxe* at Tiberias, has just given me a sketch of his varied career. I gladly summarize it, as briefly as is possible.

Aphramos was born at Karak, the fortified town to the east of the southern end of the Dead Sea. There are six Old Testament references to this place—the "Kir of Moab" in Isa. xv. 1, being the most familiar of them. Aphramos came of a pure native stock, having "Orthodox" parentage. Nicephoros, the present titular Greek prelate of Karak, is entitled "Metropolitan of Petra, Most Honorable Exarch of Third Palestine and Second Arabia."

In 1863, Karak was officially visited by Meletios, a late Metropolitan of Petra, who baptized the boy Aphramos, being fifteen days old. His Grace did not forget the child, for when he was 8 years of age, he sent for him to Jerusalem, and placed him in the Theological College attached to the Convent of the Holy Cross. After passing through a course of studies in Arabic and Greek, at the age of 14 years, his Metropolitan sent him as a school teacher, with a salary of two mejidis a month, to Karak, where he opened a boys' and girls' school among the primitive and rude connections of his native town. His father then entered into rest, and the Patriarch Cyril II. also dying about the same time, the Jerusalem Orthodox community became divided in opinion, and, as a matter of course, all Orthodox natives suffered. Consequently Aphramos was compelled to continue teaching for two years without any remuneration. Becoming dissatisfied with his lack of higher education, he left for Beirût. Here, the late Metropolitan Gabriel placed him in the Syrian "Orthodox" School, which did not satisfy the lad's aspirations, and so, after one month's residence, he left for the Beirût National College, where he could study the classics. There, under the distinguished Batros el-Bustani, he improved his Arabic, and learnt French and English. During this course, cholera broke out around Alexandretta, and most of the leading citizens of Beirût being obliged to leave for the Lebanon, the college was closed. The Russian Archimandrite at Jerusalem then gave him employment, when, in the course of time, Nicodemas, the Jerusalem Patriarch, sent him to Kalât el Hosn (Ajlûn), in order to superintend the Orthodox mission in that district, east of the Sea of Galilee—receiving a stipend of nearly six napoleons a month. At once he set about to build two churches, and in the course of his twelve years' residence in this section of the Haaron, he opened 36 schools. Gerasimos, the succeeding Patriarch of Jerusalem, then asked him to accompany him to Damascus. During his three months' sojourn in that city he became acquainted with the leading Turkish Government officials. In 1893 the Turks decided to occupy Karak, which up to this date was a notoriously lawless Bedouin centre. It may be remembered how in 1817, Messrs. Irby and Mangles were brutally treated by the Mujêly tribe, as well as Messrs. de Sauley in 1851, Canon Tristram in 1872, and Mr. and Mrs. Gray Hill in 1893. Father Aphramos was commissioned to purchase suitable presents for the Sheiks of the Beni Sokter and Kerâki tribes, and asked to accompany the Turkish troops to Karak. After entering the town alone, with the object of conciliating the Bedouin, these presents were not only received, but he was allowed to take back to His Excellency Hussein Helmy Bey, the newly appointed Mutasarif, six sons of the Sheiks, and six boys related to himself. Turkish medals were then conferred upon the principal Sheiks, some of them receiving also 50 mejidis a month, others 60 mejidis, and one or two of them 100 mejidis. As a reward for his success, the Order of the Mejidi No. IV. was presented to Father Aphramos.

Returning to Ajlûn, the Patriarch Gerasimos placed him at Nablûs, and requested him to build the wall over Jacob's Well. At this site he came in conflict with the Latins; but having quietly raised the necessary money, he was able to complete the undertaking. His stay in Samaria occupied four years. He then asked to be transferred to Tiberias. The Holy Synod of Jerusalem allows him to remain there for twelve years, where he is benefited by bathing in the celebrated hot baths, half an hour's ride south of the Orthodox Convent. He has now been Superior of this Convent for five and one-half years, receiving no stipend, but supported by the offerings of the Russian pilgrims who visit Tiberias annually as follows: The first pilgrimage, of about 1,500 persons, starts from the Holy City during the first week in each Lent, sleeping at Ramallah the first night, the second at Jacob's Well, the third at Burka, the fourth at Mount Tabor, the fifth and sixth at Tiberias. Here they remain on Saturday and Sunday nights, in the Jewish dormitory at the ancient College of the Mishna within the Convent property, purchased from the Turkish Government in Damascus by Cyril II. in 1862, for one hundred napoleons. During the Sunday the pilgrims have ample time, after worshipping in the damp little "Church of the Apostles" on the seashore, to meditate on the miracles worked by our Blessed Lord on the lake. On the following (Monday) morning they start from Tiberias for Karu Hattin—the traditional Mount of the Beatitudes. Sitting down in companies upon the verdure, Father Aphramos reads the Gospel narrative (in Russ) of the Feeding of the Five Thousand, and blesses the pilgrims' simple fare. After singing "O Lord, save Thy people: and bless Thine heritage," a collect for the Czar is said, and the company start for Cana. There the Gospel of the change of the water into wine is read, and then they proceed to Nazareth, where they sleep the night, returning to Jerusalem on the same route by which they came. At the same time this first company are leaving Tiberias, a second set are starting from Jerusalem, following the same order of proceedings. Similarly, when these leave Tiberias, a third party start from the Holy City, and when they return to Jerusalem, Palm Sunday is not far distant. During Holy Week and the week after the Greek Easter day they all remain in the neighborhood of the Holy Sepulchre, and soon afterwards a fourth and last set of pilgrims start for Galilee, as already described.

Tiberias is under the superintendence of Meletios, the titular Archbishop of the city, who has twice visited this monk on an episcopal tour. I must not forget to mention that Father Aphramos is the *only* Arab monk within this Patriarchate, no other native priest having charge of a Convent. He speaks Arabic, Greek, Turkish, Russ, French, and reads Hebrew and English. Early every morning he says his Dawn of Day office in the quaint little circular chapel (dedicated to SS. Peter and Paul) in one of the two remaining Moslem towers bordering on the lake. Vespers are also said immediately before sunset.

Should any of your readers visit Tiberias, I can assure them of a hearty welcome in this Orthodox Greek Convent. It is beautifully situated at the extreme south end of the city, apart from the horrible smells of the adjacent Jewish quarters.

* In the sixteenth century the "Brethren of the Holy Sepulchre" passed enactments excluding notices of Palestine from their convents. Syrian priests, within the *Jerusalem* Patriarchate, are, as a general rule, thus rendered incapable of obtaining high ecclesiastical dignities.

WE ARE TAUGHT to believe of the Blessed, that they "serve Him day and night in His temple," that "His servants shall serve Him." And this must be with powers and endowments developed in harmony with higher worlds, so that all the tastes, the desires, the affections, the artistic powers, the intellectual gifts, which belong to each individual, each with his own special capacities, trained and developed and exercised in spiritual modes of life, will be suited to that higher world, where they dwell in the presence of the Almighty God, and the "Lamb who is in the midst of them." The activities of a condition of life such as we cannot yet conceive, we shall enter upon, if fitted for it, trained for it, by the exercise of our gifts during our life in this world; we shall be like weapons in the Hand of God, ready for what service He may will.—*Thomas Thelluson Carter.*

NEW YORK CATHEDRAL CHOIR WILL BE COMPLETED

Contracts Have Been Made to that Effect

CHURCH CLUB LISTENS TO MISSIONARY ADDRESS

Anniversary of St. Chrysostom's Chapel

THANKSGIVING DAY IN NEW YORK

The Living Church News Bureau
New York, December 4, 1905

AT a meeting of the trustees of the Cathedral of St. John the Divine last week, Bishop Greer presiding in the absence of Bishop Potter, it was announced by the building committee that contracts had been made for the completion of the choir, the policy having been adopted of placing a number of contracts for various phases of the work, rather than the giving to a general contractor one contract for the whole. Considerable work has been done through the summer and the committee placed itself on record as being pleased with the progress. It was reported to the trustees by the secretary, Mr. George Macculloch Miller, that a gold and jewelled chalice has been given the Cathedral in memory of Agnes McCandlish Gibson.

The Cathedral of St. John the Divine is one of the beneficiaries under the will of the late Mrs. Josephine K. Jones, a former resident of Massapequa, Long Island, whose estate is said to amount to $500,000. The Cathedral is to receive $5,000, and like amounts are bequeathed to Grace Church, Massapequa, and St. John's Church, Cold Spring Harbor. To the Church Charity Foundation of the Diocese of Long Island, Mrs. Jones left $1,000.

Once a year the Church Club of New York has a meeting devoted to missionary interests, when representatives of the Church in home and foreign fields tell the Club and its guests of their work. This year's mission meeting was held on Tuesday of last week, when the speakers were Bishop Spalding of Salt Lake and the Rev. H. St. George Tucker of St. Paul's College, Tokyo. The latter told of the changing conditions in Japan and of the unusual opportunity which is presented to the Church, of supplying a training to the young men of the country that will leave its impress on the whole nation in the years to come. Bishop Spalding called attention to the extent of his district and to the varied problems there to be met by the Church. Work has to be done among the mining camps, on the ranches, among the Indians, and with the Mormons. It is important for the Church, he said, to make an impression on the young men who are in the West to-day, for it is from them that the engineers and financiers of the future are to come. Unless they have the influence of the Church now they will not be fit for membership in Church Clubs and other Church organizations in the future. The situation among the Mormons he finds discouraging. The longer one lives in Utah the more one hates Mormonism, he said. Toward the Mormon people he takes the attitude characteristic of the Church, that they are misguided. He has yet to meet a Mormon who does not believe in polygamy.

At St. Chrysostom's Chapel, Trinity parish, there was observed on Advent Sunday the fortieth anniversary of the founding of the chapel, and the same anniversary of the connection of the vicar, the Rev. Thomas H. Sill, with the work. The first service was held on Advent Sunday, 1865, in a room over a liquor saloon. A few months later a larger hall was secured nearby, and finally, when the permanency of the work was established, the Trinity vestry purchased lots for the work at Thirty-ninth Street and Seventh Avenue, where the chapel and parish buildings now stand. The character of the work has greatly changed with the years.

To the stranger in New York who spent his Thanksgiving Day upon the streets, it must have seemed as though it were a carnival rather than a religious occasion. The small boys had donned fantastic costumes and made the day hideous with the tooting of horns and whistles. Incidentally they begged of every passer and householder "something for Thanksgiving" and placed, in the mind of the casual observer, an altogether wrong impression on the day.

The day was observed, as a matter of fact, by most of the Christian people of the city, in the manner called for by the proclamation of the President. Well attended services were held in most churches, ministers taking the occasion for pointing out the reasons Americans have for thankfulness.

As has been the custom for many years, Thanksgiving Day saw unquestioning charity extended to all the needy of the great city. If any unfortunates went hungry, it was because they did not ask aid, for not even on Christmas is the helping hand of individual and organized charity so freely extended. Two forms of charity were widely practised, the one the furnishing to poor families of materials for the Thanksgiving dinner, and the other the serving of dinners at central places to large numbers of the unfortunate. At God's Providence House, maintained by the City Mission Society, dinner was served to about fifteen hundred men and women, and in addition some two hundred "basket dinners" were sent to needy families in the vicinity. Similar bounty was supplied at all the missions and benevolent homes of the city, and even the city's prisoners in the Tombs and the penitentiary had occasion to remember the day.

RUSSIAN METROPOLITAN WRITES TO ENGLISH PRIMATE.

[*Continued from Page* 204.]

As Churchworkers, he said to them, "Keep the truth, and be careful to observe the point where truth branches into error." He felt that they ought to approach the sick with far more faith than they did, to pray for their recovery; and priests should lay their hands upon them as St. James had said, with far more expectancy that they would recover. On the next occasion when he spoke to his clergy he intended to remind them of that. He urged those to whom he was then speaking to go to every one whom they were privileged to visit, in the spirit of Jesus Christ, "and while what was wrong in the teaching of to-day in a very few years would be seen to be wrong, and the whole bubble burst, what was true would be carried on to the eternal ages through the ministrations of the Catholic Church."

The Bishop of New York left London yesterday for the Continent. One day last week, while still staying at Claridge's, in the West End, he was interviewed by a representative of the *Standard* on the question that is at present such a terribly knotty one in this country—that of unemployment among the laboring classes.

The *Times* states that a new weekly newspaper for the "laity" of the English Church is about to be published under the title of *The Layman:* "It will be essentially a laymen's paper, giving their views on current questions, especially that of Church reform. It will also pay attention to missionary work, and will contain a sermon each week for the Sunday following the day of issue." It will be published every Friday, and the price will be 3*d*. The first issue will appear on December 1st. According to the *Westminster Gazette, The Layman* will be both a review and a newspaper; and its editor and managing director will be Mr. H. C. Hogan. The *Daily News* gives in the same connection the name of the Rev. the Hon. W. E. Bowen; but that hardly seems probable. The offices are at 27 and 28 Fetter Lane, E. C.

The King has been pleased to approve the appointment of the Rev. M. G. Glazebrook, D.D., Hon. Canon of Bristol, and late Headmaster of Clifton College, Bristol, to the Canonry in Ely Cathedral, void by the decease of Bishop Macrorie. This is truly a deplorable appointment of Mr. Balfour's; we could not have a worse one under a Radical Government. Dr. Glazebrook is a well-known Latitudinarian, one, indeed, of about the rankest sort.

The Edinburgh *Scotsman* of yesterday states that the condition of the Bishop of Argyll and the Isles is very little changed. He is fairly free from pain, but his strength is steadily decreasing.

Here is a tit-bit going the rounds regarding the Bishop of London in connection with the banquet to the King of the Hellines at the guild hall in the city last Wednesday. Arriving at the guild hall, the Bishop of London was announced as "The Archbishop of Canterbury." His Lordship passed on, a faint smile playing about his mouth as he quietly observed, "not yet, not yet!"

J. G. HALL.

THEREFORE, in the evil hour, lie still, feel thy stay, till His light which "makes manifest" arise in thee, and clear up things to thee. And think not the time of darkness long; but watch, that thy heart be kept empty, and thy mind clear of thoughts and belief of things, till He bring in somewhat which thou mayest safely receive. Therefore, say to thy thoughts and to thy belief of things (according to the representation of the dark power, in the time of thy darkness), "Get thee hence!" And if that will not do, look up to the Lord to speak to them; and to keep them out if they be not already entered, or to thrust them out if they be already got in. And if He do not so presently, or for a long time, yet do not murmur or think much, but wait till He do. Yea, though they violently thrust themselves upon thee, and seem to have entered thy mind, yet let them be as strangers to thee; receive them not, believe them not, know them not, own them not.—*Isaac Penington.*

Of What Sort?

A Sermon in Memory of the Rev. George Herbert Moffett, on the Anniversary of his Burial, November 16, 1905

By the Rev. ARTHUR RITCHIE, D.D., Rector of St. Ignatius' Church, New York

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—I. Cor. iii. 13.

IT is characteristic of the Catholic Church that she tolerates no boastfulness concerning her departed members. They are her beloved dead; she weeps over them with a mother's tears; she cherishes with a great pride their beautiful lives; she commits their bodies to the ground in sure hope of a joyous resurrection; yet she ceases not to pray for their souls. There are indeed great saints in heaven for whom we do not pray, but rather beseech their intercessions on our behalf; nevertheless, our Mother the Church is not hasty in recognizing as entitled to place in that celestial company, those who go out from among us, be they never so devout and spiritually-minded at the time of their passing. It belongs to a crude and uncatholic conception of our Lord's religion to assume that such as seem in our eyes to issue from this world in the odor of sanctity, find admittance at once into the heavenly country. Those great saints whom we devoutly believe to be now in the very presence of God, were long ago canonized by the popular estimate of their lives, or formally declared by the authorities of the Church to have entered into the Lord's most holy place. We may reverently believe that the sanctified in the Beatific Vision even now are a great multitude which no one can number; nevertheless, when even the most Christ-like of our fellow believers is taken from us, we feel it only becoming to offer many prayers for his soul, and especially the adorable Sacrifice of the altar. We do not forget that death is followed by judgment, judgment so strict and searching that no man might pass it uncondemned, save for the infinite merit of our Redeemer imparted to His members. We may not overlook the fire which is to try every man's work in that day. We shrink from the thought of the purging work of that divinely kindled fire; and yet we fear not for the beloved dead, being fully persuaded that the mercy of the Judge must prevail over His wrath in the case of all those His servants who did indeed put their trust in that mercy.

Leaving then the souls of the faithful departed in the glorious embrace of the everlasting arms, with fervent prayers for their refreshment, light, and peace, let us turn to dwell upon the Christ-likeness of their lives. It cannot but help us to call to mind the lovely examples of God's servants in all eyes; indeed, there could hardly be found a greater inspiration, apart from our devotional exercises, to holy living, than the biographies of the faithful servants of God who have preceded us in the way of life. Especially, I think, do we draw inspiration from the stories of such as have lived in our own midst, under conditions closely akin to those by which we are surrounded. Every one feels his own circumstances to be, to some extent at least, unique; therefore if among our fellows who have been but recently in our midst, and are now gone home, we find those whose life conditions closely resemble our own, we cannot but derive peculiar help and encouragement from dwelling upon their tale.

It is my purpose to-day not to linger upon the many attractive personal qualities of Herbert Moffett, our dearly loved brother, which are as well known to most of you, as to me, but rather to touch in such measure as God shall permit, upon some of those springs of life-action which made him, in the days of his ministry here among us, such a shining example to all who feel the stress of the fight for Catholic principles in our own Communion.

I. The first of those springs of life-action upon which I would have you dwell with me, and see illustrated in striking fashion in the pastoral work of our dearly loved brother, is the priest's fidelity to his Orders. It is often said that the Catholic movement in the Anglican Communion inevitably leads men to Rome. It is currently reported that a highly-placed Roman dignitary has declared St. Clement's to be a training school for the Roman Church. Both truth and falsehood are to be found in such statements. The Catholic movement in the Church has opened the eyes of thousands who otherwise had perhaps remained in ignorance, to the true nature of Christ's religion, and has made them love that religion. But until they have intelligently grasped the deeper spiritual principles of their faith, it is very natural for them to come to see in the Church of Rome the fullest and worthiest manifestation of it.

Rome is not slow to pose as the only genuine representative of Catholicity in the world, and thus it comes to pass that souls fall to her who first owed their knowledge of the truth to the faithful teachings of Catholic priests in our Communion. Sad as is the defection of lay-folk from the sacramental life of which they have availed themselves for years amongst us, much more sad is the secession of priests of the Anglican Communion to that of Rome; and it has been the lot of those of us who have worked many years in the Lord's vineyard to see much of this, and to be very grievously hurt by it. There are light-hearted lay-folk upon whom the obligation of having partaken of the divine grace seems to rest as airily as a maiden's summer wrap upon her shoulders. The Church of Rome attracts their aesthetic sensibilities, it pleases and interests them; forthwith, they go to call upon Father So-and-So; tell him they would be Roman Catholics; are put under instruction; presently are baptized, sacrilegiously it must be; are confirmed sacrilegiously again, for it is sacrilege to repeat a sacrament which imparts character; then having flung all their past confessions and communions to the winds, they give it out gleefully among their friends that they are now real Catholics. It is to be feared that there are priests equally unstable and indifferent to the awful significance of the sacramental mysteries with which they are brought into such intimate contact. There are others of soberer nature who, discouraged by the hardships of the Catholic profession in our Communion, grow to look longingly upon Rome as a fancied haven for all their woes. Their case is a hard one, let us admit. They would gladly exercise their ministry in the instance of some poor fellow hurt upon the street, unable to tell what his religious affiliations are, if indeed he have any; yet let them try to do so, and the street public which recognizes no Catholic but a Roman Catholic, finding out what they are, will pillory them as cheats and impostors. Our own Church people frequently denounce and distrust the Catholic priest among us; perhaps even in his parish there are those who seek to thwart him; even his Bishop not unlikely works against him and deplores his teachings and practices. What is he to do? He thinks he has lost faith in the Anglican Church; he has not really done so, he does not in his heart doubt his orders; he is swayed by a subtle self-will; the secret impulse of his leaning towards Rome is thought of his own ease, the relieving of his mind from the sense of being always mistrusted, always misunderstood.

But he is a priest. Never mind. He can exercise his priesthood in the Church of Rome. How? By being reordained; that is, by treading under foot the Son of God, by counting the blood of the covenant wherewith he was sanctified an unholy thing, and by doing despite unto the Spirit of grace. Is it not a finer thing in spite of obloquy, in spite of ridicule, in spite of misunderstanding, in spite of persecution perhaps, to stand loyally by one's Orders; to say "It has pleased God to put me here in this part of His Church, and here I stay. It is with me an argument of no force to tell me that I should be happier, more contented, better understood in the Church of Rome. Had God wanted me to serve Him in that Communion, He would not have first led me to take Orders in the Anglican. I cannot doubt my Orders, I cannot gainsay any sacrament I have thus far received." Such a course in times like these in which we live, bears a man far forward in the ways of saintliness. In this course Herbert Moffett walked.

II. The second spring of life-action which I would have you recognize and honor in the career of our dearly loved brother, is the priest's tenacious insistence upon Catholicity, in the teachings and practices for which he is responsible. Few men like to be thought self-sufficient and opinionated. It is much pleasanter, much more gracious, to yield to the representations of those whom we honor and esteem, and not to insist upon having one's own way. Who is there among the older priests who hear me speak, who has not experienced the enormous difficulty of holding fast to principle against the persuasions of well-loved friends, the advice of one's elders, the injunctions of those in authority—though indeed in this matter, we are well aware that the true authority of the Church is on our side? Then, too, if one will but make a few concessions, yield this point or that—preach confession if you please, but have no confessionals in the church; teach the Real Presence, but do not genuflect before the Blessed Sacrament—then every thing else will be tolerated and the world will applaud one as a rare example of sweet reasonableness. How many a Catholic priest's life in our Communion has begun gloriously and ended ignobly, because he suffered himself to be persuaded into yielding things which to him were matters of principle, making unworthy compromises for the sake of peace which compelled silence as to the whole truth, the grave unreality of preaching one thing and practising another? Far finer it is to settle in one's mind clearly and unchangeably what is the message which God has given one, as His priest, to deliver to the world and then to deliver it without fear and seeking no favor, unwilling to sacrifice one iota of that which has come to one from above, lest in the height of earthly applause won by coward surrender of that which is not ours to yield, one hear the voice of the Master saying to the unfaithful priest, "I know thee not." To be unflinching in one's loyal maintenance of the whole Catholic faith was thought by the ancients to give no small title to saintliness. It is not likely that with our modern glorification of compromises, we are following the Master more worthily than they. Herbert Moffett thought not so.

III. There is a third spring of life-action, never more conspicuously illustrated than in the daily walk of our dearly loved

brother in this parish: it is tireless enthusiasm in one's work for Christ. Who is there that has from month to month in the past ten years followed the record of work in the magazine of St. Clement's parish, and has not been amazed as he read, asking himself, "How can a man work with such exuberance of perseverance?" Most of our Catholic clergy know what hard work means. We could not be true to our principles without tremendous energy in the effort to carry them out. When one is young, enthusiasm is evoked naturally in such a cause as that of the Catholic movement. It is an inspiration to believe as we do, a delight to put one's beliefs into practice in the perfect system of Catholic ordinance and worship. But one receives many hard blows, as life goes on in such a ministry, and it comes to pass that the most cruel battle of all in one's work, is against being overwhelmed by discouragement. So often the cause seems hopeless, those in authority oppose and hinder us; our friends mistrust us and leave us to fight the fight alone; our people become half-hearted and indifferent. What is one to do under such circumstances? Just to keep on battling and praying, remembering that our Master is the Lord Christ; we are but His agents and tools; the work is His work. Therefore, we are to do it as unto the Lord, not as unto men. We are to go on dauntlessly, tirelessly, till we drop, doing what there is to be done. Kind friends interpose and beseech us not to do so much, not to work so hard; for then one shall sooner or later kill himself. The advice is good enough as far as it may be followed; but the work that is to be done, must be done; there is no way of escaping it without neglect of duty, unless one give up and go away altogether, transferring his charge into other hands. One might just as well tell a physician, left single handed in a plague stricken town, not to work too hard or he will kill himself. He must do what he can in every case brought to him; there is nothing else to do. And so with the true-hearted priest. It is his business to seek the salvation of the souls given into his care. Is he to cease to pray for their several needs, because they are so many; and to say I am not able to pray for all? Is he to decline to call upon those who ought to be called upon, because there is not time enough? He must make the time. Is he to refuse to hear their confessions, to give such counsel as he feels to be needed, because he is very much crowded with many things and is not free to do so? What right-minded priest could urge it? One should doubtless do what he can to maintain his health; it is a gift of God to be used in His service; but if it is being used in His service, it is a small matter whether it be made available for few years or many. The priest need never trouble about his health when he knows he is spending it in the work which God has set before him. The Catholic religion makes many demands upon one, it involves a much wider range of obligation than non-Catholic systems, and our Catholic parishes are often understaffed for the work there is to be done. If a priest have not the true spirit of the Master, it is easy to plead the hopelessness of keeping up with all that is rightly demanded of one, and to become lax and self-indulgent, to the neglect of prayer and sacrifice and sacramental ministries; but that is not the way saints are made. How does such a devoted life as that of our dearly loved brother whom we are this day remembering, put to shame our sluggishness in work, our faint heartedness in spending and being spent in the Master's service!

IV. Do not think that I have forgotten that deepest and most essential of all springs of life-action in the faithful priest, personal spirituality. Unless this well up exuberantly in him and flow constantly with ever growing volume, no priest is worthy to call himself a follower of the Lord Christ. Very wonderingly do we look upon the glorious flowing of this stream of holiness in the story of our dearly loved brother. Nothing is easier for the hard-worked priest than to plead the pressure of his work as the excuse for his neglect of devotion. Very often it seems that one cannot give to prayer and sacrament and holy meditation the time which ought to be given, just because work for one's people may not be put off, it is imperious in its demands. Yet to argue so is but to confess one's lack of faith. How did the Master find time for prayer when the crowding multitude broke in upon His retirement and compelled His compassionate ministrations? After feeding that great host, He bade His disciples enter their boat and cross the sea, while He sent the multitude away. That being done, He went up into a mountain to pray. It would seem to have been no infrequent practice with Him to spend the whole night in prayer to God. We could not do that and keep up with our work, but one can always find time for prayer if one be indeed in earnest about it, rightly estimating the exceeding value of the hours spent quite alone with God. This spirituality of the inward life in the case of the devout priest, must overflow upon his work and give it character. The dignity and glory of God's worship are not to be diminished. The palace is not for man, but for the Lord God, therefore it is to be "exceeding magnifical" according to the ability of His servants to make it so. None believed that more than our dearly loved brother, who did so much to make St. Clement's what it is to-day. The ceremonial of the Church is to be treated as a high and important thing, not of too little consequence to occupy the mind of the modern pastor; the Church of God has never belittled the due order and decorous routine of public worship. Therefore, we rightly give heed to arrange in comely fashion all that appertains to the beauty of holiness. Nevertheless, it is most true that the priest who should permit care for the ceremonial of the Church to take the place of deep devotion on the part of himself and his people, who was concerned rather that they should be very correct in their practice than holy in their lives, would but travesty the Gospel. The true-hearted pastor is ever laboring and praying for more spirituality in his own life and in the lives of his people. He searches out the deep places of the soul, and seeks by systematic use of the sacrament of Penance to purge his inner man more and more, that it may not be refused by the Holy Spirit as a dwelling place. His first thought in his preaching, in his sacramental work, in his personal dealing with souls in the inner life, is the development within the flock of holiness, without which no man shall see the Lord. He longs above all things to have his parish, not in men's sight only but in God's, acknowledged a devout and spiritually minded one. Is it hard to recognize the picture? Can one not see in all the years of our dearly loved brother's ministrations in St. Clement's, that the ardent desire of his soul above all other desires, was the sanctification of himself and of his people?

What more need be said? No one escapes judgment. The world is ever passing its judgment upon our lives; and according to our prominence in the eyes of men is the severity of that judgment. A priest is set up on high, he is a fair mark for the arrows which wanton archers are ever ready to shoot. Especially is the priest who takes a strong stand for Catholicity in our Communion, a target for many archers. Man's judgment is rarely important, rarely just. Very often it hurts; the wounds sink deeply into sensitive natures which realize that they are misunderstood, and feel that they are powerless to right themselves; they must always be misunderstood in this world. After all, the judgment of men is of small consequence; one can bear such wounds. Then there is the judgment passed upon us by the affectionate partiality of our friends; it is a very dangerous judgment, full of a subtle snare. We all love praise, and it is easy to persuade one's self that the praise of those who through affection are blind to our faults, is worth having. Insensibly, self-conceit creeps in, as one hearkens to the kindly admiration of loving ones, and little by little persuades himself against his truer judgment that their estimate of him is in the main just, if a little too favorable. Thus one may live in a fool's paradise, forgetting the judgment of God. In that day when the angels shall bear forth the soul of the priest to receive sentence at the bar of the Lord Christ, no frivolous pretexts will avail, no pleas of thoughtless ignorance be received. What is likely to be the sentence of the priest who, having for years been nourished and led on in grace by God's sacraments received in the Anglican Communion, because Rome allured him with her worldly greatness, her specious claim of unity, trampled under his feet all those peerless gifts of the Holy Ghost at her bidding, and then turned to rend the Mother at whose breasts he had been nursed? What is likely to be the sentence of the priest who, having learned the Catholic faith, with all its wealth of sacramental grace and worship, was willing to surrender whatsoever of its treasures were demanded of him, as the price of parochial peace, of ministerial advancement? What is likely to be the sentence of the priest who, facing the work assigned him and realizing what tireless labor and ceaseless perseverance were involved in the faithful doing of it, turned back, saying, "It is too hard," and let himself seek easier tasks and a well-appointed earthly home? What is likely to be the sentence of the priest who, filled with the consciousness of the tremendous importance of earthly agencies and human success, deliberately let go his hold on prayer and spiritual exercises, and was content himself, and allowed his people unrebuked, to live according to a low and worldly standard of goodness, treating the celestial treasures as baubles and the divine mysteries as superstitions?

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." God grant that the work which every one of us, priests and lay-folk, is here doing for Him, may stand the fire of that day, as we devoutly believe Herbert Moffett's loving service has stood it, and is accepted on high.

TAKE the trouble to spend only one single day according to God's commandments, and you will see yourself, you will feel by your own heart, how good it is to fulfil God's will (and God's will in relation to us is our life, our eternal blessedness). Love God with all your heart; value with all your strength His love and His benefits to you, enumerate His mercies, which are endlessly great and manifold. Furthermore, love every man as yourself,—that is, do not wish him anything that you would not wish for yourself; do not let your memory keep in it any evil caused to you by others, even as you would wish that the evil done by yourself should be forgotten by others; do unto them as you would do unto yourself, or even do not do unto them as you would not do unto yourself; and then you will see what you will obtain in your heart,—what peace, what blessedness! You will be in paradise before reaching it,—that is, before the paradise in heaven, you will be in the paradise on earth.—*Father John.*

IF AT ANY time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its Eternal Source, to God Himself; and through Him all the means of grace become again living and true; and through Him all His creatures become again near and dear and accessible.—*Elizabeth Rundle Charles.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—"From the Reign of David to the Captivity of Israel."*

By the Rev. ELMER E. LOFSTROM

THE PARABLE OF THE TALENTS.

FOR THE THIRD SUNDAY IN ADVENT.

Catechism: IV., Obligations. Text: St. Mark xiii. 34.
Scripture: St. Matt. xxv. 14-30.

THIS parable follows that of the Ten Virgins. As suggested by Trench, it also furnishes a lesson which directly complements that of the former parable. There, the emphasis was laid upon waiting and watching, here upon activity and work. There the importance of the inner life was indicated, here the equal need of giving expression to the inner conviction, by sharing in the Master's work, is brought out. Having first given them a parting warning to keep the heart pure and single, the Lord Jesus warns them not to neglect the outward service. "Very fitly, therefore, the other precedes, and this follows, since the maintenance of the life of God in the heart is the sole condition of a profitable outward activity for the kingdom of God."

In studying the parable, observe, first, the personal and pathetic note which sounds with its opening words when you remember the circumstances under which it was spoken. Looking down over the valley upon the beautiful Temple, His House, which He had left for the last time, He likened Himself to a man going into a far country. He was to leave them, and He was to give into their hands and keeping "His goods." After another day, He could say of the work which He had come to do, "It is finished." He had done all that He, working alone, could do. He must now leave the application and completion of His work to His disciples. The first stage of the Incarnation was done, the extension of that Incarnation now called for the active coöperation and partnership of the "members" of Christ.

To get the proper understanding of the story, it will be necessary to remember that "his own servants" were "slaves" who belonged absolutely to the "man." A man would hardly give his goods into the hands of hired servants. It will be seen at a glance that the story requires, as the Greek gives, "slaves" instead of "servants." In the application to the disciples of the Master, their condition as dependent upon Him, and as having received from Him the "talents" which are to be used in His service, is well typified by the slaves of olden time. These slaves were men of conquered races, and many of them were trained and cultured persons. They might well be able to take charge of a man's business and carry it on for him. They are here chosen to typify the disciples of Christ who have been purchased and redeemed by His own precious Blood and made members of His own Body and family. To us He has delivered His business. We are to carry it on for Him. It is still His business. He furnishes the means for doing it. It is done in His name, and has therefore the authority, power, and credit of His name.

The first lesson which the parable brings home to us is the urgent need of doing the work. There is no excuse for not using that portion of the Master's goods which has been given unto us. He does not expect the same results from all. Each is given capital according to his ability, and he is only held responsible for the proper use of that. But so necessary is it that the work be done, that when one fails, his work must be given to another who can make best use of it. No matter how small you may think your share to be, yet it will be here seen that you will be held responsible for that little.

The man who failed, seems to have failed because he did not know his master. He looked upon him as a hard, exacting, and over-reaching man. His master's answer is not to be understood as admitting the slave's opinion to be true. It is rather a condemning of the man on his own ground of defense, and pointing out that there was ample provision made for the use of single talents. The man's excuse reminds us of those men who so misunderstand the service and the spirit of the service required by the Lord Jesus, that they refuse to have anything to do with His Church, excusing themselves by saying that they are honest, moral, and upright, and that they do not think that they would be any better in the Church. These men, like the man who failed, try to keep their talent, but fail to understand that what he desires is loving service, and a spending of the talent that it may gain other talents.

As prominent as any lesson in the parable is the one that reward for the Master's service is according to faithfulness and diligence, and not according to the thing accomplished. The man with two talents who had doubled them, received exactly the same reward as the man of five talents who had been equal in his diligence. The parable of the pounds (St. Mark xix. 11-27) has by some been thought to be a different report of this same parable. That could hardly be, as the lesson of that parable is quite different, though not contradictory to this. There the slaves receive the same capital, and some are more faithful than others in the use of it. They are rewarded by a corresponding increase in their reward. Other things being equal, greater service receives a greater reward, as is just. But here we are shown that we are held responsible, and we are rewarded according to our several abilities. This is an encouragement to those who feel that they have but a small share in the Master's work, that so little depends upon them. It is also a call to faithfulness. If the Master will be as well pleased with your faithfulness as with the faithfulness of another with greater opportunities and talents, then it is yours to see that He has the pleasure of seeing your work faithfully accomplished. If you can do nothing more than regularly to be in your place in His House, and can give but a small sum towards the maintenance and extension of the Kingdom, yet you are expected to do that, and you will be well rewarded for your faithfulness.

This parable would seem both to warn and to encourage the disciples who would count themselves as having received but one talent. The slave's fate warns us that there will be no excuse even for the one talent man. That punishment seems to rest back upon the fact that the Master considers your faithfulness of equal importance to Him with that of the five talent man. It would seem to be one of the most clearly demonstrated lessons of the past year in our own country, that the great mass of people who think they have no influence beyond a vote are the very ones who control the situation for weal or woe. It is when and where the great, silent masses of men have come forward and done their duty, that the strongholds of corruption and vice have been overthrown. It has needed the leadership of men of greater talents. But they would be powerless to make things right without the support and response of the men who think they have no influence! This illustrates, most strikingly, the great need, in the Master's work, of the faithfulness of the "laymen." In the struggle for civic righteousness, which is one side of His work, the key to the situation is in the hands of the laymen. In His organized Kingdom, there are also laws and machinery enough. The failure is the failure of the individual to fit into his place and be always there to do his little share. The measure of success that has come to the cause of missions is due to the fact that a great many unknown men in different parts of the country have been led to contribute each his little share toward the common expense. When we all accept our share, and see that it is forthcoming, the great Kingdom of the Master will then be felt for the power that it was meant to be.

IF WE ARE to be thus disciplined and trained, as workmen in various orders of work, instruments thus formed for God's service, what may we look to become hereafter? May not instruments thus formed, when this passing scene is over, and we appear in God's presence, cleansed and disciplined, with the true workman's hand, may we not be set to work in higher spheres, in grander ministries, in a world of nobler service? We speak of heaven as a sort of rest, of sweet consolation, of communion with God, such as we cannot know on earth; but consistently with this perfect sweetness, heaven is full of activity, of ministrations infinite. For God is active, and out of His activity He formed all creatures. As in the deep seas in their endless movements there is calm beneath, so in God are depths of peace as infinite as the activity of His creation. So, too, His creatures partake of infinite peace and intensely active service.—*T. T. Carter.*

LET US EXAMINE our capacities and gifts, and then put them to the best use we may. As our own view of life is of necessity partial, I do not find that we can do better than to put them absolutely in God's hand, and look to Him for the direction of our life-energy. God can do great things with our lives, if we but give them to Him in sincerity. He can make them useful, uplifting, heroic. God never wastes anything. God never forgets anything. God never loses anything. As long as we live we have a work to do. We shall never be too old for it, nor too feeble. Illness, weakness, fatigue, sorrow,—none of these things can excuse us from this work of ours. That we are alive to-day is proof positive that God has something for us to do to-day.—*Anna R. B. Lindsay.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

HAS THE CHURCH A "DISINTEGRATED CONSCIENCE"?

To the Editor of The Living Church:

IN a timely article in the December *McClure's*, on "The Integration of the Common Conscience," Dean Williams of Cleveland ably seconds his fellow-citizen, Dr. Gladden.

But does not the author go too far when he says: "The Church, too, has a disintegrated conscience," and "Her moral standards and ethical systems are not big enough for the new life of to-day"?

The moral standard as well as "the Faith" was "once for all delivered."

Individuals, priests and laymen, prove recreant, but the voice of the Church is ever the same. Not only in Christ's summary of the Law, but in the Church's interpretation of it, civic righteousness is taught in no uncertain language. "My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me. . . . . To hurt nobody by word or deed: To be true and just in all my dealings," and all the rest of that magnificent and all-inclusive answer.

These "writs of Christ" and this teaching of the Church apply to every individual, "all the days of his life" and "unto his life's end."

The individual, not the Church, has the divided heart, the "disintegrated conscience." And the Church, the Body of Christ, is grievously wounded in the house of friends.

(The Rev.) EDWARD H. CLARK.

Pontiac, Ill., Nov. 28, 1905.

RITUAL AND AUTHORITY.

To the Editor of The Living Church:

WHILE the subject of a proper ritual for the American branch of the Church is indeed a timely one, in the light of reunion we must remember that the Bishops in their wisdom said nothing about worship in the Quadrilateral. The witness of the Church of Rome is cited as that of the largest division of the Church Catholic, but ritual there is ever secondary to authority, the simplest vestments or even the ordinary dress of the day being regarded sufficient if those in power should so decree. If Anglicans would only learn in these matters as in all things, to say—

"I obey;—
Following where the Church hath led the way."

One of our Articles fittingly rebukes the excessive use of private judgment.

T. A. WATERMAN.

"CEREMONIES OF THE MASS."

To the Editor of The Living Church:

IT was a pleasure to me to notice your remarks on this subject in your criticism of the new work entitled *The Ceremonies of the Mass*, in your issue of August 19th. There is no doubt that among the majority of our Church people, the introduction of certain private forms of prayer in our present liturgy on the part of the priest has an irritating effect, and I feel sure that Catholic faith and practice would develop more rapidly if these undesirable innovations could be omitted or somewhat curtailed. I speak from experience, as I have ministered in Catholic-minded parishes, and I have also been placed among people where Catholic principles are very unwillingly upheld, and who are very slow to adopt anything different to the surroundings in which they have been placed, and they inherit a prejudice against anything which seems strange. I am afraid that the Catholic movement has made a grave mistake by introducing on too extensive a scale, forms of private prayers for the priest at the altar, where our own Liturgy makes sufficient provision. I have studied this matter over very carefully of late, and after reading over the *Parson's Handbook*, I have considered it desirable to reduce private devotions for the priest when celebrating Mass to a minimum. We are losing intead of gaining ground, by introducing these innovations, which are not necessary, and by using them, we infer that our Liturgy is defective without these interpolations.

The *Confiteor* said by the celebrant at the beginning or rather before the service has begun, is not so very ancient that we could not confine ourselves to the General Confession in the appointed place. The attitude I should like to see generally adopted by all our clergy is this:

Omit all interpolations which have the appearance of "dark and dumb ceremonies." The *Judica Me Deus*, and the *Veni Creator* could be said while the priest is putting on his vestments, and as soon as he approaches the altar he might say one simple prayer, and if he prefers *"aufer a nobis,"* the old prayer used immediately before the service itself commenced. Before his communion he could use the usual prayers, and other short devotions as found in the pre-Reformation missals, and also a short thanksgiving after. Also at the ablutions he would be at liberty to use the old prayers, as the use of these prayers in no way impedes or interferes with the service itself.

There is one beauty about our Liturgy which we should never lose sight of, which is that it recognizes the priesthood of the laity, so that all the pronouns are in the plural number, implying that the representative priest and the faithful united in the Priesthood of Christ are united in offering the great Sacrifice of our Redemption.

I have in the past, like many others, used these interpolations, but I am convinced now that they are undesirable and unnecessary, and that we would impress our people more strongly of the beauty of the Lord's service by omitting them. In large towns we may get some of our people to understand these interpolations, but we must study the Church as a whole—uniformity is most desirable. Allow me to quote a few words from Mr. Lacey as quoted in the *Parson's Handbook:*

"Our plain duty is to use the rite that is appointed us by authority. If any priest will abandon his interpolation and celebrate Mass according to the English Liturgy exactly as it stands, I am convinced (and I speak not without experience) that he will find there an unlooked for beauty and dignity, and will offer the Holy Sacrifice with more joy to himself, and with more acceptance on high, since to obey is better even than sacrifice itself."—*Liturgical Interpolations*, 20.

October 17, 1905. WM. SHARP, B.D.,
Rector of Camaron, Western Australia.

STATUES FOR THE NEW YORK CATHEDRAL.

To the Editor of The Living Church:

SEVERAL weeks have passed since through the religious and secular press the public were taken into the confidence of the New York Cathedral Building Committee in regard to the Chapel of the British Rite, how they propose to adorn the exterior and entrance with some twenty-five statues representative of English Christianity from its beginning to the present time. My wonder increases as the days go by and the selection of historical figures made by the Committee elicits from no quarter adverse criticism or any protest, however mild. This is all the more remarkable because the New York Cathedral is an object of preëminent interest to the entire Church. New York is not only the metropolis of the Western Continent, but if its present rate of growth is maintained, in twenty-five years it bids fair to be the largest city in the world. The Cathedral of St. John the Divine, commensurate with the city's commercial and civil greatness, aspires to be the largest and most costly religious edifice in the Western Hemisphere. What concerns the New York Cathedral, therefore, is of moment not merely to Churchmen resident within the local diocese but to Churchmen everywhere. Why, then, this seeming indifference as to the historical characters, whose monuments are to represent English Christianity in the Chapel of the British Rite? Surely it is a matter of some importance whether the New York Cathedral is to bear a consistent witness all the way through to Catholic Truth which in its very essence is "the same yesterday, to-day, and forever," changeless and unchangeable, or whether it is to be a monument to twentieth century Broad Churchism, that makes no radical distinction between truth and error and tolerates everything. What the Pantheon was to Rome it seems to be the desire of the Committee on Fabric to make the Cathedral for New York; at least one is led to think so when the statuary list they have published is critically examined. If the Chapel of the British Rite is to serve as a Christian Pantheon, where Catholic and Protestant, Churchman and Dissenter, Methodist and Episcopalian,

Rationalist and Orthodox, are to come, that each may find his representative saint, before whose shrine he may offer the incense of his particular admiration, then truly the committee have scored a remarkable success.

Three names on the list must strike every Catholic Churchman as peculiarly out of place in a sacred edifice erected as a memorial of Anglican Christianity. I refer to John Wycliffe, Thomas Cranmer, and John Wesley. The kind of Protestantism that glories in John Wycliffe as "the Morning Star of the Reformation" has been the traditional enemy not only of the Church of Rome but of the Church of England, and could it have worked its will unrestrained it would have exterminated Prelacy along with the Papacy. A man whose teachings have been condemned over and over again by the highest Catholic tribunals as false and subversive alike of the Christian Church and commonwealth, is not the man to have a monument in a chapel dedicated to the "British Rite," if by such a rite we are to understand the formularies and worship of the ancient Church of England.

As to Archbishop Cranmer, whatever else may be said of him as a candidate for Anglican beatification, his record on the score of marriage and divorce ought of itself to be quite sufficient to blacklist him in every institution that stands for the sanctity of the Christian home, be it Anglican, Protestant, or Roman. Not only did Cranmer owe his archiepiscopal mitre in the first instance to his readiness to be the king's tool in divorcing the innocent and saintly Catherine, but in the succeeding chapters of Henry VIII.'s infamous record as a violator of all that is sacred in Christian marriage, the name of Thomas Cranmer figures prominently as ecclesiastical accomplice.

When it comes to consider whether John Wesley is entitled to a statue in the Chapel of the British Rite, admiration for his herculean achievements as a religious leader and revivalist ought not to blind the eyes of the committee to the fact that the life work of John Wesley and that which has made him famous, was not what he did for the Church of England, but the creation of a congeries of sects, which have drawn millions of souls from the ranks of Anglican Christianity and discredited the "British Rite" in the eyes of more people than anything else which has happened since the Reformation. Therefore, unless this chapel has been built especially to illustrate how "the British Rite" has been "wounded in the house of its friends," it is about the last place, where a statue to the founder of Methodism should be erected.

When a casual visitor to the Belmont chapel pointed out the feminine aspect of certain statues designed to represent St. Michael and other members of the angelic hierarchy, the Committee on Fabric were quick to recognize the justness of the criticism and at once began to make amends. I beg that Catholic Churchmen, encouraged by this precedent, appeal to the same committee to reform the statues of their men as well as their angels; for if the touch of the chisel can change the sex of an angel, it ought not to be an impossible task to change the image of a Wycliffe, a Cranmer, and a Wesley into three sturdy representatives of what is Catholic, praiseworthy, and true in Anglicanism, something that does not contradict the Faith of an Augustine, a Columba, and an Anselm, and which will not be a source of mortification and shame to generations of American Churchmen yet unborn.

PAUL JAMES FRANCIS, S.A.

St. Paul's Friary, Graymoor, Garrison, N. Y.,
Feast of All Franciscan Saints, November 29, 1905.

THE CRAPSEY CASE.

To the Editor of The Living Church:

YOU have handled this case with so much vigor and have set forth so clearly the inconsistent, if not contradictory decision of the majority of the commission appointed to investigate the "rumors" of Dr. Crapsey's denials of the Faith, that it would seem as if there could be no two opinions about his utter unfitness to administer the sacred office of the ministry. But without entering into a discussion on this point, I desire to call attention to the enormity of Dr. Crapsey's sin, of which he himself seems entirely oblivious.

When the Saviour was about leaving the earth, He said to His disciples that He would send the Holy Ghost to take His place, who would "convince the world of sin, of righteousness, and of judgment; of sin, because they believe not on Me." The head and front therefore of every man's sin is *unbelief in Christ.* So great is this sin that it overshadows all others, and it would seem to be the unpardonable sin, the sin which hath never forgiveness, neither in this world, nor the world to come, the sin against the Holy Ghost, because the especial work of God the Holy Ghost was to convict men of this sin. But whether this is the *unpardonable* sin or not, about which so much has been written, can we exaggerate its enormity, especially in one who has gone back on the most sacred vows that any human being can take? Have we become so blunted in our moral and religious sense by the agnosticism, the destructive criticism, the infidelity, the atheism of the day, that a man who has sworn upon the altar of God to defend the Faith in Christ—to defend the great cardinal truths of our holy religion, truths which lie at the very foundations of all our hopes of pardon and reconciliation with God, of a future life, of a glorious immortality, as the Incarnation, the Atonement, the Resurrection, can yet stand up as a priest in this Church and minister in "holy things"? I claim when Dr. Crapsey utters these words, "The Founder of Christianity no longer stands apart from the common destiny of man in life and death, but is in all things physical like as we are, born as we are born, dying as we die," or, in other words, that Christ was human as we are, and nothing more, he repudiates all these great truths, turns his back upon the plain teaching of the Church, upon the Creeds, upon the Offices, upon the prayers, upon the anthems, upon the hymns, upon every page of the Prayer Book which is radiant with the Divine glory of Christ. If Christ is not God, then we are idolators. If He is not God, then banish the worship of the Prayer Book. If He is not God, then blot out these words from the *Gloria in Excelsis:* "O Lord, the only-begotten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father," and from the *Te Deum* these words: "Thou art the King of Glory, O Christ," "We believe that Thou shalt come to be our Judge." Then also from that most solemn service for the "Burial of the Dead": "Yet O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death"; "Thou knowest Lord the secrets of our hearts, shut not Thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour Thou most worthy Judge Eternal, suffer us not at our last hour for any pains of death to fall from Thee." How dare any man use these words, and they are in harmony with the whole teaching of the Liturgy, and deny the Deity of Christ?

A few years ago the least reflection upon the character, wisdom, or Divinity of Christ, by a Churchman, would have sent a shock through the whole Church. It would have been regarded as a sure sign of apostasy and blasphemy. But now we hear our Lord spoken of, even by ministers of this Church, as not knowing the Scriptures, as falling into the errors of the day, and mistaken as to His own mission and office. But worse than this, a hundredfold worse, is that a man is permitted to stand up in priestly robes, and minister at the altars of this Church, who denies its Lord. If this is not *the* unpardonable sin, it is a sin of the greatest magnitude, for it rejects the witness of the Holy Ghost against one who believes not on Him.

We hear much, Mr. Editor, of the "Unity of Christendom," of the "Federation of Churches." But it seems to me what we need most of all, is a revival of faith in Jesus Christ, in His Incarnation, His Atonement for sin by His "precious blood," and in His Resurrection who assumed power over the grave and death, as none but God could, in those sublime and thrilling words to Mary: "I am the resurrection and the life; he that believeth in Me though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

Elmira, November, 1905. GEO. H. MCKNIGHT.

To the Editor of The Living Church:

IN one respect the Crapsey case seems to differ from others of like character, as it certainly does from the hypothetical case mentioned by Bishop Gailor.

The whole problem of heresy trials would be very much simplified if the heretic would be good enough to put into writing the definite, categorical statement that he does not believe this or that article of the Creed; though, of course, as a matter of fact, the man who raises the issue never does it in this accommodating way. It would be convenient if all persons justly accused would plead guilty, or at least take pains to convict themselves; but that is probably too much to expect. Howard MacQueary was one of these obliging persons. If I remember the facts of that case, he distinctly repudiated the Church's faith in set terms. Possibly this is the specific instance that Bishop Gailor has in mind as one of the sort where, in his judg-

ment, ground for trial exists. For the sake of argument, let us concede that Dr. Crapsey's case is not in this category.

Ordinarily, the priest accused of teaching heresy asserts that he believes the articles of the Christian faith, while insisting on his right to give them an *interpretation* that accords with his sense of the truth. He declines to admit that his interpretation is heresy, and until his views are condemned by the Church, will hold his ground.

Necessarily, he does not believe, with our Bishops, that "fixity of interpretation is of the essence of the creeds," neither does he find such a statement in the Prayer Book.

Possibly, again for argument's sake, it is better to assume that the person accused is a gentleman and a man of honor, and to give him the benefit of the doubt, than to risk the scandal and shame of a public trial. But if and whenever we take such ground, I submit that neither an investigating committee nor anyone else should attack the accused, whether by questioning his sanity or impugning his motives. The man's views may be shocking, but it does not follow that he is courting notoriety. Take issue with him by all means, but don't compliment him in one breath as being a gentleman, and in the next insinuate that he is the victim of morbid egotism or a cheap sensation-monger.

Now the element which differentiates Dr. Crapsey's case from others of like character, is a moral question which he himself has raised; and for one, I consider this of more importance than the original issue. That question is simply whether the obligation to teach the Church's faith is assumed in the ordination vow. The charge is that in teaching this or that he is breaking his vow. He doesn't answer the charge, he simply waives it, by denying the obligation. This is something more than juggling with his solemn oath. He declares that the oath itself, as such, is nothing—that it means no more than the recognition of the sacredness of the ministry. It may be said, and with truth, that a person avowing publicly such a sentiment, *ipso facto* forfeits his right to be heard as a teacher of religion, whether Christian or non-Christian, orthodox or non-orthodox. But, by the same token, what is to be said of a Church that acquiesces in such an "interpretation" of her ordination vow?

With Bishop Gailor I believe in the American people, in their common honesty, in their common sense. It is because of that persuasion that we ought to desire, and to do our utmost to procure, on the part of the Diocese of Western New York, an official and explicit ruling on the issue raised by Dr. Crapsey. At present the Church, even more than the rector of St. Andrew's, Rochester, is on trial. THEODORE B. FOSTER.

THE IRVINE ORDINATION.

To the Editor of The Living Church:

THE LIVING CHURCH does so much for us Anglo-Catholics that I think we should defend it when we can.

The letter by Father Hotovitzsky is in many respects a capital letter: though I am sorry he should be able truthfully to say some things of us. Technically we are all right. Our Prayer Book and our Orders are perfectly sound. But in practice more than half our clergy and laity are untechnical heretics, Protestants in the modern sense, and we are more than half still an untechnical apostasy. In the Arian disputes of long ago large sections of territory were also so. We are far less apostate now, however, than we used to be thirty years ago. I trust the time will come when we shan't allow even untechnical heresy at all. It is just as well that we should have somebody like this Greek priest to name our disease in blunt English; for it is only after we know how very sick we are that we will really apply ourselves to the physician. I repeat it, technically we are all right: practically, we are terribly wrong.

If a student be expelled for immorality from Harvard University, would Yale be likely to admit him or even to review his case? She ought not to. She should say: "We have plenty of students above suspicion and it isn't worth our while to take up your affair. If you wish a liberal education, go back to Harvard and make your peace there. If you can do that, then only will it pay us to take you." If a man is turned out of the Baptist ministry within the last three years for circumstances affecting his moral character, I do not think any Bishop would wish to ordain him. If a clerk were expelled from the office of, say, John Wanamaker, for dishonesty, I do not think he would find it easy to be ordained either by Archbishop Farley or Bishop Potter. Archbishop Tikhon has gained the ill will of every Anglo-Catholic by this action, not only in the United States but also in all the British dominions. As to the untechnically heretical part of the Church, I do not think he has gained anything either. The real Protestants, either of the fold or of the outside sects think already that the Greek Church is "every bit as bad as Popery." So said Dr. Neale of them many years ago. Now Gallio cares for none of these things. He cares only for "Ethical Culture." Yet I very much doubt if even Gallio will not be vexed to think that he may depose a priest for dishonesty or drunkenness or what you will, and then Archbishop Tikhon may rehabilitate him.

Moreover, if a dozen of our Bishops, a dozen of our prominent rectors, and a dozen of our influential laymen should send a respectful request to the Holy Governing Synod, stating that it had become unpleasant either to meet Archbishop Tikhon on the one hand, or to show coldness to the representative of the great Orthodox Russian Church in our public functions on the other, and begging that he be withdrawn, what would happen? I do not at all know that the request would be granted, but it is not at all so absurd to suppose that it might.

The weight on one side of the scale may be little, but on the other side is it not still less? On the one side is the ill will of the whole Anglican communion, and on the other there is —I. N. W. Irvine!

I admit that if Archbishop Tikhon received Dr. Irvine to the ministry, the Archbishop had to re-ordain him. Such is the Russian canon. So much the worse for said canon. It will be repealed some day. But while it stands, Russians ought to obey it. But why have anything to do with Dr. Irvine in any way? Why not keep clear of him altogether? Surely others who can speak English and who believe the Russian theology also might have been found.

The so-called ordination was wrong, but there the Archbishop could not help himself; but why involve himself in the matter at all? WILBERFORCE WELLS.

Lebanon Springs, N. Y.

To the Editor of The Living Church:

I UNDERSTAND that in some quarters an attempt is being made to apologize for Archbishop Tikhon's sacrilegious act, in re-ordaining a deposed priest of our Church, on the ground that the Eastern Church does not believe in the indelibility of orders.

I have always thought, on the contrary, that the Eastern Church did teach this very doctrine, and I should be glad for some information upon the subject.

In the *Holy Catechism of Nicolas Bulgaris,* we read:

"The end of Priesthood is to *stamp authority and power on the soul* of the Priest or High Priest, that they may be able to celebrate the Mysteries."

This, while not absolutely convincing, has always seemed to me to teach that in ordination, "character" is imparted. And I felt confirmed in my view by the XVI. Decree of the Synod of Jerusalem (Council of Bethlehem) which runs:

"Moreover Baptism imparteth an indelible character, *as doth also the Priesthood.* For as it is impossible for any one to receive twice the same order of the Priesthood, so it is impossible for any one rightly baptized, to be again baptized."

If this is the doctrine of the Eastern Church, the Archbishop, if not guilty of sacrilege, has certainly served deliberate notice upon us that, according to his view, our orders are not valid.

I am sure that others beside myself would feel grateful for some competent person to discuss this subject.

WM. B. THORN.

To the Editor of The Living Church:

MR. HOTOVITZKY talks a good deal about the obligation of "our own" canons, presumably meaning thereby the ecumenical canons. But apparently the obligation of "our own" canons varies with him who administers them.

"The first suffragan of modern times was Dr. Mackenzie, consecrated in 1870 to assist in the Diocese of Lincoln, with the title of *Bishop of Nottingham.* The Greek Archbishop of Syra and Tenos happened to be staying in England at the time, and took part in the consecration."—Lane, *Illustrated Notes on Eng. Ch. History,* Part II., p. 561.

It ill becomes a member of the Eastern Church, the mother and the home of the great heresies, to speak of alleged heretical tendencies in the Anglican Church, whose deliberate official teaching has never promulgated heresy through her long history of nineteen centuries.

If Mr. Hotovitzky regards the Anglican priesthood as of so

dubious a character, it is certainly most unwise for him to take part in any functions with Anglican priests, because he treads on the borders of awful sacrilege.

And the Anglican Church, though *yearning* for unity, cannot be on friendly terms with a Church so blind to the truth of God, if Mr. Hotovitzky and Dr. Tikhon correctly represent the Eastern Church; a Church so blind as not to know whether the glorious Anglican priesthood is a priesthood or not. *"Sacerdos Anglicanus, stupor mundi."*

Scranton, Miss., November 27th, 1905. Very faithfully yours, (Rev.) EDWIN D. WEED.

CHURCHMEN IN THE "INTER-CHURCH FEDERATION."

To the Editor of The Living Church:

IN a late editorial paragraph you speak of the representatives of "this Church" holding a delicate position in the "Federation" of Churches. This led us to observe the proceedings carefully; but we fail to observe any sense of delicacy on the part of these representatives. On the other hand, they easily accepted their role as one of the Protestant denominations. They allowed themselves to be called and enrolled as representatives of a denomination. They spoke of themselves as factors of the Protestant Church thus federated in this assembly of Protestant denominations. They joined in the Doxology in honor of the Unity of the Christian Church (Protestant) thus happily consummated at last. The unity of the Spirit and the bond of peace were not marred by any dissent from anything, save in one case. Bishop Greer felt called upon to state that he did not believe in the Mass (although we can assure him that a great many of the "ministers" of his "denomination" do), but would like—having so stated what he did not believe in—to have some Roman Catholics in the company.

Altogether, evidently there was no delicacy about this affair so far as our men were concerned, save as rendering ridiculous all our talk about the reality and need of the Catholic Church. Why keep up this talk? J. CLINTON NORRIS.

New York, November 28th, 1905.

CAUTION AS TO CHALDEAN SOLICITORS.

To the Editor of The Living Church:

A CHRISTIAN man who is willing to do what little good he can, yet do that little discreetly, would like to know on what knowledge responsible men in the Church's ministry are giving their letters of recommendation to various solicitors travelling ostensibly in the interests of a Chaldean school in Kurdistan. Do they know that the men to whom they give these letters represent what they claim to do? Or do they, as I did once, give such letters because they see the names of some of their friends attached to the letters presented to them? I do not wish to prejudice a good cause, but truly this Chaldean school is blessed with a host of self-sacrificing solicitors, turned loose upon this country, all begging for the same institution, all bearing credentials from the same Eastern prelate (name variously spelled) given at the same see (also variously spelled), each claiming to be the only one so authorized, and none of them knowing each other. These gentlemen seem to be getting their lines tangled in this part of the country, and are giving rise to the suspicion that the clergy are being "worked." Isn't it about time to be a little careful as to whom we recommend?

Marshall, Mo., December 1st, 1905. FRANK A. JOSEPH.

"I COME to do Thy will, O God." That is what we are here for,—to do God's will. That is the object of your life and mine,—to do God's will. Any of us can tell in a moment whether our lives are right or not. Are we doing God's will? We do not mean, Are we doing God's work?—preaching, or teaching, or collecting money,—but God's *will*. A man may think he is doing God's work when he is not even doing God's will. And a man may be doing God's work and God's will quite as much by hewing stones, or sweeping streets, as by preaching or praying. So the question means just this, Are we working out our common every-day life on the great lines of God's will?—*Henry Drummond.*

DON'T be content with spending all your time on your faults, but try to get a step nearer to God. It is not He who is far away from us, but we from Him. If you ask me the best means to persevere, I would say, if you have succeeded in getting hold of Almighty God's hand, *don't let it go.* Keep hold of Him by constantly renewing ejaculatory prayers to Him, acts of desire, and the seeking to please Him in little things.—*Mother Francis Raphael.*

Literary

ENGLISH LITERATURE.

A MONUMENTAL work in English Literature comes to us from the Macmillan press with the authority that attaches to the names of Richard Garnett and Edmund Gosse.* Better authority one could hardly have—the former for ancient and the latter for modern literature. Mr. Garnett's name appears as the author of the first volume, "From the Beginnings to the Age of Henry VIII.; the two are collaborators for the second, "From the Age of Henry VIII. to the Age of Milton"; and Mr. Gosse is the author of the final two volumes.

In reviewing so elaborate a work, one is appalled at the utter impossibility of doing justice to the subject in the space available. It is possible to do but little more than indicate the style which the work has taken.

Mr. Garnett's volume I. contains a pleasing introduction in which he traces early England's rise from the Teutonic rather than from the Celtic people. He treats Beowulf as presenting, in fact, the condition of pre-Christian Saxon life, whatever be its date; and Mr. Garnett believes that it "would seem reasonable to place it before 750. Beda counts for but little in his estimation, because, writing in Latin, "he could effect nothing for the English language." He is, moreover, "little more than a compiler." Many of us would be inclined to rate this early scholar higher than does our author. Indeed Mr. Garnett appears rather to underrate the earlier Latin writers in England; of Alcuin he thinks it "very doubtful whether the Latin teacher would ever have become the English author." Chaucer receives, naturally, an entire chapter. There is a very appreciative chapter on The English Bible and its preponderating influence upon English literature, far beyond, according to Mr. Garnett, what that influence has ever been upon the literature of any other nation. The Miracle Plays are thoughtfully treated.

In the second volume, which opens with a colored frontispiece showing the Shakespeare bust from the Stratford church, the collaborators treat of the inspiring period of the Elizabethan and Jacobean writers. How truly is this the golden age of our literature appears from the designation of an entire volume to it. "The first volume of this work covered more than seven centuries of literary history," begins the introduction; "the second barely covers seventy years." And even the final volume, dealing with our later classics of the nineteenth century, covers a much longer period than does this. But though the interest of a literary work centres largely about this period, it is one of which there is so abundant a descriptive literature that little room is left for original thought.

The two latter volumes, in which the wider dissemination of learning is treated, cannot be noticed in detail. There is generally a wise balance preserved between writers in different fields. Difficult as the task must inevitably have been, we discover few exceptions to the rule that true appreciations are quite generally given. Milton and Bunyan are treated intelligently. The Caroline divines receive sympathetic treatment. Coming to later times, we find Victorian literature as well treated as the limits of the work would allow. No attempt is made to include American writers. The novelists have their due place. Theology is fairly well treated in the estimates of Newman, Kingsley, and others, but Pusey is only incidentally mentioned, which is clearly out of proportion to his literary work. Of Browning it is well said: "He was at no moment within hailing distance of Tennyson in popularity, but among the ruling class of cultivated persons he enjoyed the splendors of extreme celebrity. He was, at last, cultivated and worshipped in a mode unparalleled, studied during his lifetime as a classic, made the object of honors in their very essence, it might have been presupposed, posthumous."

The volumes are magnificently printed on very heavy enamelled paper, are prodigally illustrated with half-tones, photogravures, and colored plates; and there is a copious index. F. C. M.

* *English Literature*: an illustrated record. In four volumes. By Richard Garnett, C.B., LL.D., and Edmund Gosse, M.A., LL.D. New York: The Macmillan Co.

The English Works of George Herbert. Newly Arranged and Annotated and Considered in Relation to His Life. By George Herbert Palmer. 3 volumes. Boston and New York: Houghton, Mifflin & Co.

Mr. Palmer was not only named after the poet whose writings he has edited, but was saturated with his rhymes from his own earliest years. He says: "While his elaborate ecclesiasticism has often repelled me, a Puritan, and his special type of self-centered piety has not attracted, he has rendered me profoundly grateful for what he has shown of himself—the struggling soul, the highbred gentleman, the sagacious observer, the master of language, the persistent artist. I could not die in peace if I did not raise a costly monument to his beneficent memory."

Mr. Palmer and his publishers have coöperated to produce a noble

edition of Herbert's English works. It is likely to be the standard edition for a long time to come, in spite of the editor's lamentable inability to sympathize with and to comment to our advantage on those elements of Herbert's works which identify him with the Catholic school of Andrewes and Laud. Herbert died in 1633.

Mr. Palmer gives us a very different life of the poet from that of Walton. We are inclined to think his explanation of this is sufficient: that he takes more adequately into account his early career, before he was changed from an ambitious self-seeker into a humble and pious priest.

After giving a chronology, the editor inserts five essays: The Life; The Man; The Religious Poetry; The Style; and The Text and Order. Then follow Herbert's Prose Works with appended notes, of brief nature. The second and third volumes contain the poetical works, arranged chronologically in the main, but also with reference to subject matter, in twelve groups. The notes are for elucidation chiefly, although criticism finds place. Admirable portraits and illustrations are included.

We congratulate Mr. Palmer on producing an edition at once enthusiastically appreciative and critically discriminating, lacking only what a Puritan could hardly be expected to give

FRANCIS J. HALL.

Part of a Man's Life. Thomas Wentworth Higginson. Boston: Houghton, Mifflin & Co. Price, $2.50.

The index of Colonel Higginson's delightful book tells the story. It contains some five hundred titles, almost all proper names, and a very large part of them the names of famous persons with whom the author had some personal contact. It might be called, in old-fashioned language, "Table Talk," but for sure, were such sort of talk set aflowing, there would be an Autocrat at the table and few guests would think of their plates. The reviewer is tempted to extract. It would be easy to know where to begin: With the anecdote on the first page, in which a visiting British matron is made to ask the Colonel, confidingly at a neighbor's board, "Don't you think it rather a pity that all the interesting Americans seem to be dead?" This is very pat as well as funny because, alas, so many of Mr. Higginson's cheerful memories pertain to those who are dead, though his wholesome, smiling reminiscences are scarcely even wistful. But as for knowing when to end his extracts, the reviewer, once begun, could hardly stop before the very last page, with its manly eulogy of Colonel George Waring, whose stunning beauty furnishes the last illustration. These illustrations, by-the-by, that of Colonel Higginson the frontispiece, those of Carlyle, Arnold, Froude, Beecher, Parker, Hugo, Una Hawthorne, and Darwin, are all admirable and are interspersed with many interesting fac-similes and the vastly amusing Oxford burlesque sketches. If one is interested in relative human documents let him compare some of these, Arnold and Carlyle for instance; Victor Hugo and Theodore Parker! An exceptional chapter is that on Una Hawthorne's fascinating personality. It is a very sympathetic and delightful bit of genuine biography of one of the rarest creatures God ever made.

Let the appetite of the reader of these lines be whetted by the attractive titles of the dishes, to be set before him if he will. He cannot be disappointed but he will be grateful when the covers are lifted and he tastes the light and tasteful and piquant fare; "The Child and his Dreams," "Intensely Human," "Butterflies in Poetry," "Wordsworthshire," "The Cowardice of Culture," "American Audiences," "The Close of the Victorian Epoch," "Letters of Mark," "The Sunny Side of the Transcendental Period," "English and American Cousins," "Books Unread," "The Aristocracy of the Dollar," and "History in Easy Lessons." Through all Colonel Higginson's easy, friendly, democratic chat, however, there runs the note of the Boston Brahmin, such as is to be found and was to be found in almost all the members of the circle of the local illuminati and which was doubtless in evidence when the Brook Farmers washed their dishes or hung out their clothes; in Holmes and in Emerson and in Dr. Hale, surviving even as in Professor Palmer or Barrett Wendell.

ERVING WINSLOW.

A SUGGESTION.

THE selection of a Bible or Prayer Book for a gift should receive more consideration than is usually given it. These books should be the most used of any—and yet little thought is usually put into their selection. Dainty appearance and size suitable for small hands are motives of choice rather than a size of text suitable to small minds and beginners in language. A moment's reflection will remind how soon the mature reader wearies when reading a pearl or agate edition, and the mature reader reads groups of words—not letters and single words, as does a small child to whom we so frequently present a "cute" volume as a prize or gift. The subject is worthy of serious consideration.

There can be no doubt but that much of the indifference (unintentional) as to Bible reading has grown out of the fact that the prevalent small text editions require determination of the most persistent kind for continued use. A larger type edition would be as easy to read, and equally interesting, as many of the literary works taken up for relaxation after the day's work. Elderly persons, having learned the comfort of a readable text, usually purchase such; and yet seldom think of this fact when selecting one for a young person. The single-play volume editions of Shakespeare's works have come into existence partly because a complete edition is usually too small print for reading with pleasure. With words easily read, the mind grasps the thought quickly, and becomes increasingly interested.

When we present a Bible or Prayer Book, we do so with the hope that they will be used constantly; and we ought to be careful that the text is such size as to make the using easy.

SOME RECENT FICTION.

IT has been said that *The House of Mirth*, by Edith Wharton (Charles Scribner's Sons), is the most keen, analytical, and searching piece of fiction of the year. This may be true, but a surgeon has a knife as keen, a brain as analytical, a mind as searching for malignant growth as the author of *The House of Mirth* has for malignant organisms on the surface of society. All the art, imagination, and style of the gifted author cannot make a great story from the subject here portrayed. If any human soul has the travail and burden of distress that poor Lily Bart is made to carry from the first chapter to her pitiful and tragic end, let us cover up her memory with sympathy and tears. *The Ballingtons*, by Frances Squire (Little, Brown & Co.), is the first book of a new author and gives promise of a future in which she will be heard of again. The book is a rare picture of life, not as it was or will be, but as it now exists. Some tales of the deep seas are told in *The Deep Sea's Toil*, by James B. Connolly (Charles Scribner's Sons). The smug complaisance of the wrecker is thinly masked, and the illegal catch is not thought a wrong done to any man. *The Divining Rod, A Story of the Oil Regions*, by Francis Newton Thorpe (Little, Brown & Co.), is a dramatic rendering of the story of the rise of the oil monopoly and might well have been constructed from the current literature of the subject. There are vivid examples of the viciousness of so-called legitimate methods. There is also a strong and womanly character shown in the development of Helen Bostwick. The romance is conventional. *The Mayor of Troy*, by Quiller-Couch (Charles Scribner's Sons), is full of quaint humor. The subject is an Irishman who may live with the O'Malleys and Charles Lever's characters of years ago. A touching story is *The Mother*, by Norman Duncan (Fleming H. Revell Co.), in which we have a simple, accurate drawing of mother love, as it may be in the big red tenement in Box Street, New York. A story well put together with art and affection and a delicious humor is *An Orchard Princess*, by Ralph Henry Barbour, with illustrations by James Montgomery Flagg (J. B. Lippincott Co.). In *St. Cuthbert's*, by Robert E. Knowles (Fleming H. Revell Co.), we have the story of a Presbyterian pastor in Canada and his flock of Scotchmen. Romance, humor, and pathos combine to make a rather fresh and interesting story. One serious blemish occurs. A scene is introduced, quite unnecessary to the plot, in which an "Episcopalian" woman of fashion is exhibited, apparently as a typical specimen of "Episcopalians." It is a gross caricature, and the author discredits himself by such writing. A volume of short stories is *Heimweh and others*, by John Luther Long (The Macmillan Co.). Mr. Long's sketches are fine and clear-cut. They are accurate pictures of actual life. We all recognize them as familiar. This is a good collection.

We have in *A Corner in Women and Other Follies*, by Tom Masson (Moffat, Yard & Co., New York), short stories, some of them only a page and others a few pages in length, together with many of a few lines, in the nature largely of witticisms. Many of the stories are really funny and the fun appears always to be of a high order. Particularly amusing is the story of the protection of an automobile through absent treatment given by a Christian Scientist, and its outcome.

Saint Abigail of the Pines, by William Allen Knight (The Pilgrim Press, Boston), is the story of a lonely woman whose character had been elevated through devotion to the one supreme love of her heart. Her story is related by the old whaler, Jason Cotter, for he it was who, as a boy, had changed the course of three lives by dishonestly tampering with messages which were to bring joy to Abigail Rockwell and one other. Jason reels his yarn of the sea smoothly, but the beauty of the book consists in the revelation of the old man's discernment of spiritual things through the grace of Abigail's forgiveness, and also through the victory over despair which had been gained in his own soul. *Heart's Desire*, by Emerson Hough (New York: The Macmillan Co.), which is described as "The Story of a contented town, certain peculiar citizens, and Two Fortunate Lovers," idyllic in simplicity, in color, and in description. It is quite unusual in the fact that all the actors are living in a far Western new town unreached by railroad or wire, where no man asks his neighbor why he is there, for obvious reasons, and yet the story is told without the accustomed oaths and vivid language. Yet the speech is volatile and prolific and emphatic. The "Further Adventures of A. J. Raffles, Cricketer and Cracksman" are narrated in *A Thief in the Night*, by E. W. Hornung (New York: Charles Scribner's Sons), in which the interest that attached to the former volume is continued to the last if not surpassed. A new edition of Jules Verne's work, *In Search of the Castaway*, is issued by the J. B.

Lippincott Co., though, being printed from the old plates of 1873 and with the old-time wood cuts, the book does not suggest the latest advances in book-making.

SOME ILLUSTRATED GIFT BOOKS.

THE holiday season never approaches without being marked in advance by handsome works of art in published books. A beautiful volume of 70 half-tone and 6 colored plates and printed on the finest enamelled paper, is *Child Characters from Dickens*, re-told by L. L. Weeden. (New York: E. P. Dutton & Co. $2.50). Eighteen of Dickens' works are drawn from in presenting this characteristic collection of his child characters. An attractive art volume is *The Bible Beautiful*, a History of Biblical Art, by Estelle M. Hurll (Boston: L. C. Page & Co.). The progress of reproduction of Bible scenes in painting and otherwise is well traced, not only through the masters of the Middle Ages, but to the present day and to our own country. The author dates the beginning of American Biblical art from the decoration of the interior of Trinity Church, Boston, by John La Farge in 1876, followed as it was by his later work in St. Thomas' Church, New York, unhappily destroyed by fire, and in the Churches of the Incarnation and the Ascension in that city. Illustrations show samples of Partridge's work on the font of the Washington Cathedral and Sargent's mural paintings in the Boston Public Library. The volume is not only a handsome one, but a welcome handbook of Bible art. Most handsomely illustrated in colors and tones is *Her Letter*, by Bret Harte, with nine full-page illustrations in color, over 30 full-page sketches in tint, many head and tail pieces, and decorative cover by Arthur I. Keller (Boston and New York: Houghton, Mifflin & Co. Large 8vo, $2.00). The text of the volume is of course very familiar, and the setting is as handsome as art can make it without a suggestion of gaudiness. This is perhaps the handsomest of the year's color work, so far as we have seen it.

An attractive volume of travel with illustrations, generally in color and always very handsome, is *Normandy*: The Scenery and Romance of Its Ancient Towns: Depicted by Gordon Home (New York: E. P. Dutton & Co. $3.50 net). The romantic scenes of that romantic land are well depicted and carefully chosen. Similar in appearance is *Florentine Palaces and Their Stories*, by Janet Ross. The volume goes beyond the usual characteristics of holiday travel and descriptive books, and with less attempt at elaboration in illustration, is important rather for the history which it so well relates than as a work of art. (New York: E. P. Dutton & Co. $2.00.) Three volumes of Dickens' shorter stories come to us in handsome holiday editions. These are *A Christmas Carol in Prose*, *The Cricket on the Hearth*, and *The Chimes* (New York: E. P. Dutton & Co., $3.00 per set). The illustrations are after the traditional Dickens order, but colored in handsome modern style and quite comprising the apt combination of the original with the modern. Mr. Brock has indeed entered singularly into the spirit of the original Dickens illustrators. Each of the volumes is very attractive. A version of the Knights of the Round Table comes to us in *The Story of the Champions of the Round Table*, written and illustrated by Howard Pyle (New York: Charles Scribner's Sons. $2.50 net). The illustrations are from newly drawn wood cuts of antique style, and both in matter and form, the work is well done.

A little volume similar to the other publications in recent years of Paul Elder & Co. is *Matrimonial Primer* with Pictorial Matrimonial Mathematics. There is in it the fresh humor which characterizes the earlier books of the series ($1.50 net). Mr. Edwin S. Gorham has made a handsome collection of half-tone views of New York City scenes in *King's Views of New York*. The collection comprises 400 illustrations, and, bound in paper, is remarkably cheap at 50 cts.

MORE NEW BOOKS FOR CHILDREN.

THE S. P. C. K. have done wisely in bringing out new editions of four of the children's books of the late Dr. J. M. Neale. Dr. Neale's stories were classics for Church children a generation ago, but were permitted gradually to drop out of print. We only regret that the S. P. C. K. should not issue its children's books in more modern style. The illustrations in these and in all their books of later years are excellent half-tones, but apart from these, the workmanship of the books is not what might be expected. The volumes thus reprinted are *Followers of the Lord*, being stories from Church history (40 cts.); *Lent Legends*, also stories from Church history (60 cts.); *Stories from Heathen Mythology and Greek History* (60 cts.); and *Stories of the Crusades* ($1.25).

A number of new miscellaneous story books for children are also received from the S. P. C. K., from books in small compass at low price to larger volumes. Of these, *Friedhelm* (by E. K. Seth Smith, price 60 cts.) is a story of the Fourth Crusade. It is a dainty love story of a nobleman and a poor girl. The description of the delays at Venice, Zara, and Constantinople is in accordance with history. *Ben Pipe's Sowing* (by Emily Pearson Finnemore, price 80 cts.) is an English story of farm life, very nicely written and with an interesting love story. *The Mysterious City* (by Bessie Marchant, price 80 cts.) tells of strange adventures of a young man and his uncle in Africa on the Congo. It is full of adventure and thrilling incidents. *The Coplestone Cousins* (by Mrs. Henry Clarke, price 80 cts.) is a story of rural England, and the love of two cousins for the same girl. There is some melodramatic villainy; but all ends happily. *The Haunted Mill on Birley River* (by Edith E. Cowper, price $1.00) is an English story, the scene of which is laid on the south coast. It tells of the work of a nurse in a small country village, and is full of mystery and adventure. *The Mysterious Mr. Punch* (by G. E. Farrow, price $1.00) is a child's fairy story, of a boy on his way to a public school, who falls asleep and has all sorts of wonderful experiences only to wake and find them all a dream. *Nephew Jack, His Cruise for his Uncle's Craze* (by C. Manville Fenn, price $2.00) is a sea story for boys. Richard Carr, his brother Joseph, and his nephew John, go on a voyage to China in their schooner *Whaup*, to hunt for a deposit of jade. They are guided by a Chinaman named Chop, who has deserted from an American brig. They are pursued by the skipper, Webster P. Pullar, and have many adventures. When they find the place in China, the deposit proves to be soapstone of no great value. The story will prove of absorbing interest to the average boy.

A volume that will bring the great English classic to the interest of children is *Una and the Red Cross Knight and Other Tales from Spenser's Faery Queene*, by N. G. Royde-Smith (New York: E. P. Dutton. $2.50). It is probably too much to expect that children will become familiar with the *Faery Queene* in the original, but in this edition the stories that have enraptured so many generations of Englishmen will be appreciated by American children. There is a handsome frontispiece in colors and numerous illustrations in black and white throughout the volume.

An attractive volume is *Tales of the Fish Patrol*, by Jack London (New York: The Macmillan Co. Price, $1.50). The tales here collected are reprinted from the *Youth's Companion*. They are breezy and exciting while quite wholesome. *An Island in the Air*, by Ernest Ingersoll (New York: The Macmillan Co. $1.50), is a story of the adventures of a family who were emigrating to California in 1853. The parents and the children are separated for a week or more, and the latter have all sorts of exciting adventures before they are reunited with their family. *Heroes of Iceland*, by Allen French (Boston: Little, Brown & Co.), gives to American readers some of the old Icelandic sagas. The author points out, very truly, that while Homer and Virgil are known to all scholars, and the *Mort d'Arthur* and *Niebulüngen Lied* to many, the equally interesting sagas of Iceland are hardly known at all. This book is intended to remedy that defect. In *American Heroes and Heroines*, by Pauline Carrington Bouve (Lothrop Pub. Co., Boston. $1.25), we have a volume of biographical sketches of celebrated Americans. There are nineteen sketches, including some of persons not generally known. It seems rather unfortunate that the author invents so much conversation; for although it may increase the interest, it is done at the sacrifice of truth. However, it is a pleasant and instructive book. *The Star Jewels* and Other Wonders, by Abbie Farwell Brown (Houghton, Mifflin & Co. Price, $1.00), is a book of attractive little stories from fairy land, illustrated with pen and ink drawings, and pleasing both in style and in appearance.

Wilful Cousin Kate is the latest story of L. T. Meade's, and is sure to be quite as popular as any of her others. Kate is a delightful heroine because of the unexpected which continually happens as a result of her hatred of restraint. When the story opens she is making an enforced visit in London; when it ends, the young girl has been brought safely through troubles which have left her so grateful and so happy that she can no longer be called "Wilful Kate" (J. B. Lippincott Co.).

There are two new books by Beatrix Potter, author of *The Tale of Peter Rabbit*. One of these, issued in the same form as *Peter Rabbit*, which has become almost a classic for children, is *The Tale of Mrs. Tiggy-Winkle*. The pictures are in colors with simple letter press opposite, and the story will enchant children quite as truly as did the several former ones of the same author. The other book, equally well made and illustrated, has a somewhat more elaborate story and larger page, and the title is *The Pie and the Patty-Pan*. It is a very pretty story of cats, and will be greeted with delight by many children. (Both published by Frederick Warne & Co.)

SOME ANIMAL BOOKS.

We may begin with *A Natural History for Young People*, by the Rev. Theodore Wood, F.E.S., with twelve color and over three hundred black and white illustrations by Charles Collins, R.B.A., J. Halliday, G. Edward Collins, R.B.A., and A. T. Elwes; which does not purport to be a story book, but in which the real life of animals, birds, and fishes is told with interest, such as is not excelled in books of romance. The volume is handsomely made and illustrated. (E. P. Dutton & Co., New York. Price, $2.50.)

Story form is given to *The Race of the Swift*, by Edwin Carlisle Litsey, author of *The Love Story of Abner Stone* (Little, Brown & Co., Boston, $1.25), though the story is in each case within the range of probability and the animals are not humanized; as they are to a considerable degree in *Animal Heroes*, by Ernest Thomson Seton (Charles Scribner's Sons, New York. $2.00). Here is work quite equal to any which the distinguished author has done before.

BOOKS OF BIBLE STORIES.

The Bible shows, as always, the first place in the nation's literature, no less in the volumes concerning it than in the dissemination

of the Bible itself. We have this year several new volumes of Bible stories. Margaret E. Sangster gives us *The Story Bible* (Moffat, Yard & Co., New York. Price, $2.00.) She has faithfully followed Bible sequence, but each story is disengaged from the context, to which it bears no relation. The author has not detracted from the solemnity of her themes by simplifying her language unnecessarily, and all words quoted are given verbatim. The book should aid materially in implanting a love for the Bible in the hearts of the young.

From the pen of Barbara Yechton we have *Sunday Talks with Boys and Girls.* (Thomas Whittaker. $1.25.) This is a book of wholesome and pious sermonettes for children. An attempt to bring the critical school of Bible study within the comprehension of children is made in *Telling Bible Stories,* by Louise Seymour Houghton. (Charles Scribner's Sons.) The author seems to swallow down the whole theory, and constantly calls the Word of God "folk-lore," "myth," etc. One cannot but wonder why a person takes the trouble to read and study a book in which an expert is required to separate the chaff from the wheat. The writer makes a difference between truth and fact. She says all the Bible is true but not all fact. She compares Jonah with Sinbad the Sailor. By far the best of the new volumes of Bible stories is *A Book for Children about Our Lord Jesus Christ,* arranged by the Rev. Charles Hart, Chaplain Priest of the House of Mercy, Clewer (New York: Longmans, Green & Co.), which is both handsome and trustworthy in its text. The illustrations consist of thirty colored plates after mediæval style. The gospel incidents are treated separately, the text being substantially that of the Revised Version, followed by an appropriate prayer, meditation, or verse in few lines. The book is a suitable one to be given to the children of the Church.

In pursuing the Bible story literature for children, one should not forget Miss L. L. Robinson's *Story of Jesus of Nazareth* (The Young Churchman Co. 75 cts. net), which is illustrated with the Hofmann drawings, nor *Mother's Home Talks to Children,* by the Rev. J. P. T. Ingraham, D.D. (The Young Churchman Co. Price, 50 cts. net), both of which present the story of the Bible from the Churchly point of view.

OTHER NEW BOOKS.

Outdoor Pastimes of an American Hunter. By Theodore Roosevelt. New York: Charles Scribner's Sons. Price, $3.00 net.

One would hardly suppose that the President of the United States, being an individual who is not popularly supposed to permit time to lie idle upon his hands, should have been able, amongst his many other duties, to produce during his term of office this very careful octavo volume of 370 pages. We are assured, however, that five out of the eleven chapters are entirely new, and that the others, which have appeared in other connections within past years, have been revised and added to. The intimate knowledge which Mr. Roosevelt displays of the large game of America and their characteristics is probably unsurpassed in any hunter. The volume is handsomely illustrated, and will no doubt be preëminently the gift book of the season, especially for men.

The Book of Photography, Practical, Theoretic, and Applied. Edited by Paul N. Hasluck. New York: Cassell & Co.

This is a very complete volume of nearly 800 pages, treating of every phase of photography and replete with illustrations. It is a comprehensive treatise of the entire subject, called for, as the author expresses in his preface, at the request of many who have read his shorter works. There are nearly 1,000 illustrations.

Lady Catechism and the Child. By Marie E. J. Hobart. New York: Edwin S. Gorham.

This "mystery play," says Dr. Manning in the preface—more correctly, we should suppose, a morality play—has been written by "an earnest and faithful teacher" in St. Agnes' Sunday School, New York, and was presented by the Catechism class before a general audience at the Sunday School commencement last spring. The matter is most instructive, and while the dramatic art is not largely developed in the text, it will yet be a useful book for similar exercises in other Sunday Schools. The dialogue is very simple, and both in that and in the banners, which latter is a considerable factor in the "properties," the effort is to teach the Church Catechism.

SOME NEW works of theology expected in the near future are the Paddock Lectures by Bishop Brent on *Adventure for God,* and the Bedell Lectures by the Bishop of Vermont on *Relations of Faith and Life.* Both these are announced by Messrs. Longmans, Green & Co. New theology lately published by The Young Churchman Co. includes *The Religion of the Incarnation,* by the Rev. Charles Fiske; *Community Life for Women,* by Sister Eva Mary, of the Community of the Transfiguration, with introduction by the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, and *The Times and the Teaching of John Wesley,* by the Rev. Arthur W. Little, D.D., L.H.D. They have also in press a simple manual of *Eucharistic Devotions,* by the Rev. Arthur Ritchie, D.D., and a simple book of *Prayers for Parents and Children,* published under the auspices of the Sunday School Commission of the Diocese of Massachusetts.

THE DREAM OF DE MAISTRE.

BY ROLAND RINGWALT.

FRANCE, and not France alone, but all Europe, held Joseph de Maistre in honor. He was not merely a clever writer, but a philosopher, and his philosophy was based on wide knowledge of men as well as on careful study of books. One of his sayings, perhaps lightly esteemed by his own generation, is better known to-day than it was fifty years ago, and may be read a decade hence by thousands who do not yet recognize its importance.

Joseph de Maistre, of French blood and Roman Catholic allegiance, declared that if Christian unity was ever brought about, it would be effected through the agency of the Church of England. She, he claimed, was like a chemical intermediate; she touched with one hand such bodies as the Roman and Oriental Churches, and with the other the Protestant denominations. De Maistre's language is perhaps best known to readers of the present day because it has been quoted in a widely circulated essay of Gladstone's.

At the time de Maistre wrote these words, the Anglican Church was not so strong, so aggressive, so picturesque, or so dramatic as to arouse either the passionate love or the furious hatred which marks more exciting periods of religious history. De Maistre could easily have found intelligent and scholarly Frenchmen and Italians who knew very little about the Church of England except that a large share of her learning and culture had drifted away with the Nonjurors, and that a large share of her zeal and piety had gone out with the Methodists. To the eye of an average man the English Church was a prosaic reality, but de Maistre was more than an average man, and he saw the possibilities. There might be dullness in high places, there might be sloth in many a parish, there might be a hundred drawbacks, nevertheless there was an institution which had a combining or mediating power not to be found elsewhere. Many an Oriental or Roman Bishop, who considered the services of the Anglican Church barren or even mutilated, yet felt that after all, the essentials of all that was ancient had been preserved. There were Bishops, priests, and deacons whose orders had never been impugned by fair historic argument; there was a liturgy based on primitive models; the selections of Holy Scripture, the seasons of the Christian year, the forms of ordination, all showed a respect for ancient Christendom, and a firm resolve to walk in the old paths. At the same time the German, the Huguenot, the Genevan, or the Scotch divine found something he could not but respect and even admire in the body he called semi-Popish. No other religious society had done so much to make the Scriptures in the vernacular a reality to learned and ignorant, rich and poor. Among the Nonconformists a wise pastor might teach and a stupid one might fail to teach; but the dullest Anglican curate had to teach because abler minds than his chose the inspired lessons he was bound to read. The English Church had a great deal in common with Rome and Russia; she had a great deal in common with Presbyterian and Methodist. It was certainly difficult to imagine who could speak a word of reconciliation to Rome and Geneva unless that word came from her who scrupulously guarded alike her Apostolic Succession and her open Bible.

Anyone who knows the honest, devout lay members of the Anglican communion knows that they are conservative. Anything which seems to them an extreme tendency pains or angers them. They do not want to drift into the Roman harbor, nor do they want to lose the distinctive features which mark us as liturgical, historical and sacramental. We of the clergy dislike this conservatism whenever it interferes with anything we want to do, but we respect and even give thanks to God for it. Thousands of English and American laymen who never read de Maistre, and possibly never heard of him, have felt that the Church had certain treasures which she must not lose, which must be jealously guarded for coming generations. Any attempt to cut out from the Prayer Book the strong teaching of sacramental grace would be resisted by the very laymen who are most pained by any ceremonies which they consider imitations of Rome.

Since de Maistre wrote, Anglicans, Orientals, and Roman Catholics have formed a society to pray for the union of Christendom. It is true that Roman Catholics were practically forced out of this movement, but Father Carson's paper shows us that many in the Roman communion still believe their Anglican brethren to have a valid episcopate and priesthood. The Old Catholics have freely and fully accepted our orders. Clergy from the Eastern Churches have served at our altars, and Rus-

sian priests joined with ours in offering a memorable Eucharist, a thanksgiving for the peace of Portsmouth. Oriental Christendom and ourselves are daily growing into closer sympathy, and the fact is recognized even by the man in the street.

Dr. McConnell well said that when American Protestantism is in a negative mood it dislikes the Anglican Church; but that in its constructive moods it listens to what she has to say. He struck the nail on the head. Many can recall the day when a large part of American Protestantism believed it actually wrong to use a prayer book, and now the liturgical trend has swept far and wide. The new Methodist hymnal shows an appreciation of the poetic and ecclesiastical which would have seemed impossible in the days of Peter Cartwright or even in the wave of Moody and Sankey. George Dana Boardman showed the meaning of the Christian Year to Baptists whose fathers knew nothing of it, and whose grandfathers would have denounced it as a rag of Popery. The religious denominations of this country do not want to break memorial windows, or to cut down altars: they note and study where their forerunners would have condemned.

Here are facts, and facts that should not be forgotten. Many of us who stand in the chancel and the pulpit have spoken of an unreasoning conservatism on the part of the laity; but that conservatism has kept the Church on a staunch foundation. Rome is far stronger than we in numbers, and, in some respects, far stronger in her hold on her children; but the Protestant denominations do not learn anything sacramental or liturgical from her; in fact the leading obstacle to all such teaching is a vague fear of Rome. Baptists, Presbyterians, Methodists have large congregations in towns wherein we have but handfuls of adherents; but surely Oriental Christendom does not look on them as she looks on us. De Maistre's dream is something on which we may reflect long and often. We are to-day influencing multitudes of people outside our borders, and it would not be easy to show that any other religious body is doing the same. It may be that in God's Providence unity may come in a century or in two or three centuries. Surely it is our part not to throw away anything which has won us the confidence of a Russian Archbishop or the good will of a presiding elder.

THE STORAGE BATTERY VIEW OF RELIGION.

By Wm. Wilberforce Newton.

CARDINAL NEWMAN says in one place in his *Apologia,* that he could go forever to the daily service and never be tired.

This same feeling takes possession of the tourist abroad upon the Continent when upon Sunday with a desire to worship with the people of the country and in the absence of his own form of worship he goes with the multitude about him into the House of God.

There are times when we feel that our Christian faith is not dependent upon the preacher. It is not talk which becomes the motive power of our religious life. Nor is our Christian faith a matter of getting up steam over guilds, societies, committees and constitutions.

There are times when the sweet reasonableness of the silent meeting or the solemn ritual of the national Church within whose jurisdiction we are travelling, or the melodious refrain of the Eastern liturgies become to us symbols of the storage battery view of religion.

The faith is in the worship, it is in the sympathy of human hearts, it is in the common bond of humble access before God, in prayer, in meditations, in sweet communion of spirits. Something divine is in humanity, and we feel this something when we cast aside our shibboleths and our sect war cries and go together into the House of God as friends. Then the spirit prevails and leaps over every form of sectarian narrowness and the charity separating notes of man-made formularies jar upon the soul in its ampler quietude, in its openness to that Holy Ghost who came into this world upon the day of Pentecost and has never left it since.

Why is not this "storage battery" view of religion, in the light of electricity as a motor to-day, a very good one for us to have at times, when individual preaching and parochial machinery fail to feed our souls?

God has a purpose for each one of us, a work for each one to do, a place for each one to fill, an influence for each one to exert, a likeness to His dear Son for each one to manifest, and then, a place for each one to fill in His holy Temple.—*Arthur C. A. Hall.*

The Family Fireside

MRS. KIRBY'S FULL CUP.

By Louise Hardenbergh Adams.

"The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us, daily, nearer God."

TESSIE, you'll have to take Madge while I scrub up the kitchen!" Mrs. Kirby's voice was sharp with hurry. "I'm tired 'nough to stop, but goodness knows, there ain't any chance o' that in this house."

"Now ma, if you're tired, why can't I clean up?" Tessie, a bright-faced girl of sixteen asked eagerly. "You know I can do it all right, an' it'll give you a chance to rest."

"You'll spoil your school dress, an' I ken do it quicker," Mrs. Kirby answered, filling her pail at the sink.

"I can change my dress in a minute, an' I'll work real fast," Tessie insisted, longing to be of some help; realizing dimly her mother's driving hurry was the result of overwork.

"I'm at it now!" Mrs. Kirby exclaimed, dropping on her knees in one corner, and sending her scrubbing brush flying over the boards. "You look after Madge if she stirs agen, an' don't let Lucy come in 'till I'm done."

Tessie turned away with a quivering ache in her young heart, for lately she had begun to feel the weight of the grind of work in the home. Well grown for her years, and possessed of vigorous health and strength, her mother's repeated refusals to let her share the work gave her a sense of helpless injury.

"Ma's just killin' herself for us," she thought sadly, "an' we must be awful dirty children from the way she has to scrub. I even think I hear her brush when I'm in school," she half-laughed, slipping out of her better dress into her house one. She was gazing thoughtfully out of the window when her mother's voice roused her. "Tessie! Tessie!" she called, "let Lucy in the front way, an' come git Madge!"

"Is ma scrubbin'?" Lucy asked cautiously, as Tessie opened the front door for the little girl. "Then I can't git a piece, an' I'm jest starvin'!" Her round, rosy face denied the truth of her statement, while her tearful, blue eyes carried their appeal to Tessie.

"Go in my room an' I'll bring you an' apple just as soon's I can git Madge," she said softly, running away for the child whose pathetic calls filled the little house.

Madge, as Lucy often declared, "was like the dearest and weentiest baby doll." Her tiny form was perfect, her face of such lovely beauty she touched the hearts of all who saw her, and filled them with tender sympathy when she realized, although three years old, her dainty little feet had never been able to support even the light weight of her small body.

Wild fear tugged at Mrs. Kirby's heart whenever she let her thoughts dwell on the baby's future. Many a night, every bone in her own body aching from the work of the day, she spent hour after hour trying to carry the heavy burden magnified anxiety laid upon her. She forgot the story of the chained lions, and the promise of strength for each day, no matter what it may bring. She had passed through loss and grief, for the gaps between her children's ages meant that part of her babies were singing in the next room in God's house; she knew poverty and care of many kinds, but nothing that the past held wrung her heart with the depth of bitterness she felt when she let her fears for Madge take possession of her.

Mr. Kirby, a man of quiet faith, realizing its uselessness, had ceased to remind her of the doctor's words, "Time works wonders," and his hopes for all it would do for the baby. He knew her constant desire to keep busy, was partly the result of nervous anxiety, and his fears were all for his wife; his care, to save her from breaking down.

Tessie had begged to stay out of school and help with the work, but Mrs. Kirby would not listen to that, or even let the girl do the many things that she knew would save her. It was always the same excuse: "I can do it quicker," until to hurry became the habit of the family. Even little Lucy felt its influence. "I ain't got a bit o' breff left," she often declared, "fur I's flyin' all the time."

Mrs. Kirby never hesitated between herself and her child-

ren; they always came first. "I've no time to go, so what ken it matter?" was her plea when her husband remonstrated with her for going shabby in order to give the girls the more.

Tessie felt it keenly. Every time Mrs. Kirby remained at home with the excuse: "I'm not fit to go," the pretty clothes her mother insisted upon making for her made the girl uncomfortable, and gave her the feeling that she was meanly cheating her mother. Who can dream of, or understand the thoughts and feelings that fill a girl's heart, even their own girl's?"

After Mrs. Kirby finished her cleaning, Tessie brought the children into the kitchen, and while Madge played happily with Lucy, tried to help her mother with the supper. She waited, with the wisdom taught by experience, for her father to come home before she gave her mother an invitation that had been on her lips ever since she came from school. "Miss Duncan's goin' to have a mother's tea party, ma," she began, after the family were seated at the table, "an' she said I should ask you to come an' bring Madge."

Mrs. Kirby laid down her fork and gazed at Tessie in astonishment. "A mother's tea party!" she exclaimed, "I never heard of such a thing! Well, some folks have time to sell!"

"Where's it goin' to be?" Mr. Kirby asked quickly. "I should think it'd be fine to go," he added, casting a glance of entreaty at his wife.

"She's goin' to have it Friday afternoon in the school room, an' the mothers o' all the scholars are goin' to be there," Tessie answered quickly.

"Well, fur my part, I don't care to go tea-drinkin' with Mis' Flynn an' Mis' Sproul!" Mrs. Kirby declared emphatically, naming the mothers who were her neighbors, and had often roused her indignation over their shiftless ways.

The subject dropped, but the next day, Lucy who got home first, ran to meet Tessie, her little body all aquiver with vexation.

"Ma ain't goin' to the tea party 'cause she ain't got eny hat!" she sobbed. "I heard her tell Aunt Elva so; an' she said her o' hat looked worse'n a hen's nest. Aunt Elva scoulded ma, an' told her 'twas a shame the way she worked. An' oh! I hate Aunt Elva, I do! I do!" Lucy wept, 'fur she said Madge was gittin' smaller an' was goin' to dry up!"

In her efforts to comfort the child, Tessie forgot to warn her against repeating what she heard; in fact she repeated it herself to her father that evening. She followed him into the wood-shed, and told him the story while he split the kindlings for the morning. "An' ma's so pretty!" she said tearfully, "why, pa! if she was to fix up like they do, she'd be the very nicest, sweetest lookin' mother o' 'em all."

"Ma was an' awful pretty girl!" Mr. Kirby said, energetically, pausing in his work to nod at his daughter. "I tell you, Tessie, none o' you girls 'll ever hold a candle to what ma was, or is to me yit," he added. "Why, there ain't many young girls got such a lot o' hair, or such bright eyes; an' when ma ain't in a worry, her mouth looks same's it did the first time I ever kissed her. Now you come close an' listen," he laughed, "fur I've got a plan."

Mrs. Kirby, who had stepped into the woodshed to tell her husband her sister's fears for Madge, and had overheard the talk between him and Tessie, turned, and slipped softly back into the house. For just a moment, indignation over what she considered plotting against her, filled her mind, then she recalled the loving pride with which they had both spoken of her. Suddenly, her whole heart went out to the plain, middle-aged man, who from the time he had given her his first shy kiss had never failed her. She laid her head against the old coat he had hung up behind the door, and sobbed softly: "Seth," she murmured, "Seth, I don't half deserve such a good man."

The next morning, after the children had gone to school, Mrs. Kirby brought out her best dress and spent the day making it over into the present style. As the material was good, she felt satisfied when she put it away, with a bit of lace that she had made years before, basted in its neck.

That evening, Mr. Kirby brought home a great box and handed it to his wife without a word. She cast a timid look at him, then opened it gravely. It was his first attempt to buy her a hat and she feared the result. One glance at the contents of the box assured her. "Wait a bit!" she cried, setting the box on the table, and disappearing in her room. She came back a moment later, her soft hair brushed loosely back from her face, a way of wearing it that she had discarded years before as too much trouble. She lifted the neat black hat, with clusters of dark red roses under its rim, from the box and put it on, then turned to her husband, with a smile that meant more than any words.

He responded with a kiss that brought the color into her cheeks until they matched the red roses.

The next afternoon Mrs. Kirby went to the mothers' tea party. Tessie had the supper all ready, when Lucy who had helped by setting the table, ran down the street and proudly escorted her mother home.

"Did you have a good time?" Mr. Kirby questioned, the moment he stepped into the kitchen.

Mrs. Kirby's face surprised him; it was years since he had seen it look so happy. "A good time," she repeated, "why, I had a lovely time! First, I heard how well Tessie an' Lucy were gittin' 'long in their school, an' then I met an old lady, that Miss Duncan said got up the tea, an' sent the little cakes we had, an' she talked to me a long time 'bout Madge. She had a baby that didn't walk fur years, an' he's a big, strong man now. She took Madge, an' carried her 'bout, an' she's sure she'll walk soon, fur she seemed to be real healthy, but she told me to git sweet oil an' rub Madge's legs good with it every day."

"I'm sure that'll help her, an' we'll have her runnin' 'bout 'fore we know it," Mr. Kirby said, hopefully.

"I found out two things 'bout oil," Mrs. Kirby laughed, "fur the same lady was talkin' 'bout how hard 'twas to keep the kitchen floor clean, an' she said she got boiled oil from the paint shop, an' put a little brown stain in it an' put it on her kitchen floor, thin-like, so 'twould dry soon. It saves scrubbin,' 'cause you only have to wipe it up, an' it never shows spots."

"I'll git some oil to-morrow," Mr. Kirby said quickly, "an' put it on in the evenin'."

The girls washed up the dishes without a remonstrance from their mother. Later, she called Tessie:

"To-morrow's Saturday, an' 'twill be a good time fur you to learn to make bread," she said quietly. "Come in the pantry, an' I'll show you how to set it. I was thinkin' to-day how ofen I've thanked my ma fur teachin' me how to make bread. Tessie—" she paused, then went on: "Mebbe I didn't seem to care 'bout your tryin' to help me with the work, but I did, an' after this you mustn't mind when I git in a worry, I jest don't mean half I say."

"My ma's awful nice an' pretty," Lucy laughed, catching her mother by the arm and pulling her down for a kiss. "Do you s'pose it's 'cause o' the new hat?"

"I think the new hat helped me to sense my cup was full an' runnin' over," Mrs. Kirby said earnestly, with a smiling look at her husband.

Lucy, who had wiped the dishes, peeped into the closet to find the full cup; then suddenly she remembered. "Oh it's the cup out o' the Bible," she whispered to herself, "an' I guess ma's got a great big one."

THE outward features of our life may not be all that we should choose them to be; there may be things we wish for that never come to us; there may be much we wish away that we cannot part from. The persons with whom we live, the circumstances by which we are surrounded, the duties we have to perform, the burdens we have to bear, may not only be other than what we should have selected for ourselves, but may even seem inconsistent with that formation and discipline of character which we honestly wish to promote. Knowing us better than we know ourselves, fully understanding how greatly we are affected by the outward events and conditions of life, He has ordered them with a view to our entire and final, not only our immediate, happiness; and whenever we can be safely trusted with pastures that are green, and waters that are still, in the way of earthly blessing, the Good Shepherd leads us there.—*Bishop Thorold.*

WE OFTEN make our duties harder by thinking them hard. We dwell on the things we do not like till they grow before our eyes, and, at last, perhaps shut out heaven itself. But this is not following our Master, and He, we may be sure, will value little the obedience of a discontented heart. The moment we see that anything to be done is a plain duty, we must resolutely trample out every rising impulse of discontent. We must not merely prevent our discontent from interfering with the duty itself; we must not merely prevent it from breaking out into murmuring; we must get rid of the discontent itself. Cheerfulness in the service of Christ is one of the first requisites to make that service Christian.—*Archbishop Temple.*

IF GOD had not said, Blessed are those that hunger, I know not what could keep weak Christians from sinking in despair; many times all I can do is to find and complain that I want Him, and wish to recover Him; now this is my stay, that He in mercy esteems us not only by having, but by desiring also; and, after a sort, accounts us to have that which we want and desire to have.—*Joseph Hall.*

Church Kalendar.

Dec. 3—First Sunday in Advent.
" 10—Second Sunday in Advent.
" 17—Third Sunday in Advent.
" 20, 22, 23—Ember Days. Fast.
" 21—Thursday. St. Thomas, Apostle.
" 24—Fourth Sunday in Advent.
" 25—Monday. Christmas Day.
" 26—Tuesday. St. Stephen, Martyr.
" 27—Wednesday. St. John, Evangelist.
" 28—Thursday. The Innocents.
" 31—Sunday after Christmas.

Personal Mention.

THE Rev. CROZIER G. ADAMS has resigned the rectorship of St. John's Church, St. Louis, declined a call to Doylestown, Pa., and accepted one to Christ Church, Lima, Ohio.

THE address of the Rev. CHAS. H. BIXBY is changed to 44 East 50th St., Chicago, Ill.

THE Rev. J. M. COFFIN, rector of St. Barnabas' Church, Fairfield, Vt., has, on account of ill health, resigned his charge, to take effect the last of December, after which Mr. Coffin will be under the care of a specialist in Montreal.

THE Rev. W. FLETCHER COOK has resigned his cure at Edwardsville, Ill., and accepted the rectorship of All Saints' parish, South McAlester, Ind. Terr., with chaplaincy of All Saints' Hospital, to take charge at once.

THE address of the Rev. H. C. DYER is changed from Saugerties to Tuckahoe, N. Y.

THE Rev. OCTAVIUS EDGELOW has resigned his parish on Mackinac Island and accepted a call to Croswell, Mich., where he is now in charge.

THE Rev. H. B. GORGAS, rector of the Advent, Brooklyn, N. Y., has resigned his charge to accept a call to the senior curacy of St. Luke's Church, Germantown, Philadelphia, Pa.

THE address of the Rev. EUGENE A. HEIM has been changed from La Porte, Pa., to St. Mary's Rectory, Baltimore, Md.

THE address of the Rev. GILBERT W. LAIDLAW is changed from Newport, R. I., to 223 East 54th St., Chicago, Ill.

THE Rev. EDMOND PHARES, priest in charge of the mission of the Holy Cross, Poplar Bluff, has resigned and accepted the rectorship of Christ Church, Moberly, Mo. He will go into residence at Moberly, January 1st, 1906.

THE address of the Rev. W. C. SHAW is changed from Oakland, Calif., to Carbondale, Pa.

THE address of the Rev. L. ROBERT SHEFFIELD is changed from Woodbury to Long Hill, Conn., he having assumed charge of Grace Church, Long Hill, and Christ Church, Tashua.

THE Rev. F. C. SMITH of Oelwein, Iowa, has accepted a call to Christ Church, Central City, Neb.

THE Rev. GEORGE S. VEST of Christianburg has accepted a call to the Church of the Ascension, Norfolk, Va., and will take duty there on February 1st.

THE Rev. FREDERIC WELHAM has resigned as rector of St. James' Church, Goshen, Ind., having accepted a call to the church at Grand Haven, Mich., where he will be in residence after December 1st.

THE Rev. ROBB WHITE, Jr., of Stanardsville, Va., has declined his recent call to become rector of St. James' Church, Cambridge, Mass.

THE address of the Rt. Rev. G. MOTT WILLIAMS is 703 Ogden Ave., Menominee, Mich., until further notice.

THE address of the Rev. Dr. PELMAM WILLIAMS is Hotel Albany, Denver, Colo.

THE address of the Rev. CLARK A. WILSON is changed from Evansville to Station A, Superior, Wis., where he is rector of the Church of the Redeemer.

DIED.

JOHNSON.—Suddenly in New York City, on Friday, October 27th, 1905, ELIZA STRINGHAM JOHNSON of Utica, N. Y., daughter of the late Ward Hunt, and widow of Arthur B. Johnson.

"Let light perpetual shine upon her."

LOCKWOOD.—Entered into rest at Riverside, Conn., on Monday, November 20th, 1905, LUKE A. LOCKWOOD, in the 72nd year of his age. The Office for the Burial of the Dead was said at St. Paul's Church, Riverside. The committal was in St. Andrew's churchyard, Stamford, Conn., on November 22nd.

SPEARS.—HENRY SPEARS, senior warden, died at Paris, Ky., Tuesday, November 21st, 1905.

"In the Communion of the Catholic Church; in the confidence of a certain faith."

WEST.—GEORGE SEYMOUR WEST, November 21, 1905, aged 24 years and 7 months, calmly and peacefully, at "El Nido," McKinley, Isle of Pines, W. I. Buried temporarily at Santa Fe, Holy Faith cemetery.

Memento ejus, Domine, animae omnium fidelium requiescant in pace.

WILSON.—On November 29th, 1905, at her home, 818 Main St., Watertown, Wis., Mrs. ANNE WILSON, aged 81.

MEMORIAL.

SAMUEL A. BLATCHFORD.

A special meeting of the vestry of the Church of Zion and St. Timothy was held at the church on Wednesday, October 25th, 1905.

The rector stated the object of the meeting was to take some action upon the death of our fellow vestryman, Mr. SAMUEL A. BLATCHFORD.

The following minute was unanimously adopted:

Death has again taken from us a valued associate in Mr. Blatchford.

He had not long been a member of the vestry, but in his short period of service he had impressed us all with his earnestness and interest in the welfare of the parish, his Christian virtues of gentleness and grace, and with these a clear and vigorous intellect.

We mourn his loss to the Church of which he was a devoted member, and we tender to his family our sympathy in this hour of distress.

HENRY LUBECK,
CLEMENT CLEVELAND,
A. HOWARD HOPPING,
STUART F. RANDOLPH,
JAMES MAY DUANE,
F. W. DEVOE,
CHARLES HARVEY LANE,
WILLIAM S. HAWK,
HENRY D. COOKE,
ROBERT L. HARRISON.

WANTED.

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A. S. LLOYD,
General Secretary.

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It is fundamental.

Why? Because a ministry struggling to make ends meet, as a majority of the clergy in the Church are, cannot lay away money for old age and need; and a ministry unemployed and suffering in old age, as many are, furnish a poor basis upon which to build aggressive Christian work; and therefore although "the Lord hath ordained that they who preach the Gospel should live of the Gospel," a goodly number of "preachers" in this Church of ours are much short of a real living, when they are in trouble, sorrow, need, adversity.

"To comfort and succor all those who in this transitory life are in trouble, sorrow, need, sickness or any other adversity," is to work with God.

The General Clergy Relief Fund pensions, relieves, comforts, up to the limit of the Church's response and is the Church's arm in this matter.

It is good and blessed to do good this way.

There is much thanksgiving every day when we can do it.

Send a thanksgiving offering to the General Clergy Relief Fund,

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

APPEALS.

SCHOOL FOR COLORED GIRLS, BIRMINGHAM, ALA.

As agent of Bishop Beckwith for St. Mark's Industrial School for Colored Girls, at Birmingham, Alabama, I was instructed by him to rebuild the building burned last February, and to refurnish same for more thoroughly carrying on the work of Industrial Education. I now beg to say that I have done so, and am further directed by him to ask for at least $3,000 for the immediate and pressing Industrial needs of this work.

The money received from the insurance and donations, fell short by nearly $1,500 in rebuilding and equipping, owing to an underestimate of the adjuster and subsequent higher prices of material and labor. Reference to citizens of Birmingham, white or black, will prove that this School has been of great benefit to this District, morally and industrially. The Police Judge of Birmingham states that to his knowledge, not a girl or boy connected with the School has been convicted of a misdemeanor. As nearly two thousand pupils have been under our care and training, this is testimony of the most positive character. Fifteen years ago we began with 7 pupils in a small room on a back street. The Diocese now owns on a main street, a splendid 3-story modern brick building, with a capacity for 50 boarders and 250 Day Pupils, if we only had the money to fully equip same and employ additional teachers. There are now 7 teachers and 198 pupils. There is no debt outside of the $1,500.

Broadening out this Industrial work, manifestly entails greatly increased expenditure, for equipment and daily materials. Compared to the large sums which Churchmen and friends generally of the Negro are annually giving to other institutions—the minimum sum named by Bishop Beckwith is exceedingly small. After fifteen years of active supervision, I am in a position to positively say, that two or five times this amount could be immediately thus used to great advantage.

Please send all contributions by check payable to the order of Rt. Rev. C. M. BECKWITH, and direct either to him at Anniston, Alabama, or to me at Birmingham, stating that the money is for the Colored Work at Birmingham.

Very respectfully,
J. A. VAN HOOSE.

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PUBLISHERS' NOTES.

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ALMANACS.

The Living Church Annual. A Church Cyclopaedia and Almanac for the Year of our Lord 1906. The Young Churchman Co., Milwaukee, Wis. Price, 35 cts.

PAMPHLETS.

The Savior's Creed. A Plea for Christian Unity, by Ruter William Springer, A.M., LL.M., Chaplain, Artillery Corps, United States Army. Fort Washington, Md. 1905.

Third Annual Report and Constitution of the *Church Club of Central Pennsylvania* and List of Officers and Members. June, 1905. Founded April 10, 1902. Morning News Print. Danville, Pa.

The Nature and Content of Holy Orders in This Church. Paper Read Before the Church Congress of 1905, in Brooklyn, N. Y. By the Rev. William Harman Van Allen, S.T.D., Boston. "Rector's Message" Tracts: No. 9.

The Church at Work

BROTHERHOOD OBSERVANCE OF ST. ANDREW'S DAY.

SO GENERAL has become the observance on the part of members of the Brotherhood of St. Andrew of their name day, by an early corporate Communion and the election of officers at a meeting on an evening near by, that correspondents are, not strangely, ceasing to send reports of the day, on the ground that such observance is no longer news, but simply that which might well be expected. Thus, though we have not a large number of specific reports, we are convinced from those that are received that the day was never more widely observed by the Brotherhood in this proper way than in this particular year. The concurrence of St. Andrew's day with Thanksgiving day probably helped to make the large attendance at the corporate Communion that is everywhere reported, since the holiday freed from duties those who have in other years been unable to be present.

New York Brotherhood men made their communion in the crypt of the Cathedral of St. John the Divine, the celebrant being Bishop Greer, who was assisted by Archdeacon Nelson. The service in Philadelphia was at the Church of the Incarnation at 8, when the retiring chaplain, the Rev. Norman Van Pelt Levis, celebrated. His successor is the Rev. William Reese Scott. On the eve of the day, one of the largest gatherings of the Local Assembly was held at St. James' Church, Kingsessing (the Rev. S. Lord Gilberson, rector). For the first time at an annual meeting the Seniors and the Juniors met together. The president of the Juniors is to become the second vice-president of the executive committee of the Philadelphia Local Assembly, and the secretary, assistant secretary of the executive committee, in order to promote closer relations.

The corporate Communion in Providence was made at Grace Church at 8 in the morning, the celebrant being the Rev. Dr. Rousmaniere. In Washington the Local Assembly held their service and election on the eve of the day in St. Andrew's Church, the Bishop preaching the sermon. In Buffalo the Eucharist was at St. Paul's, Bishop Walker celebrating. The Local Assembly held their conference on Wednesday evening at St. Thomas' Church. They began with supper served to about forty men in the guild hall, which number was considerably increased later, when the conference was held and reports given from the various chapters. A Quiet Hour in preparation for the Communion of next day followed, given by the Rev. Harry Ransome, rector of St. Andrew's Church, who made three addresses on (1) The Unveiling of God's Love, (2) The Sympathy of God's Love, (3) The Strength of God's Love. Between the addresses there were prayers and hymns, and after the third address a space kept for silent prayer, the service closing with the Brotherhood hymn.

Seven o'clock was the hour of the corporate Communion in Nashville, and the Church of the Advent the place. The rector, the Rev. E. A. Bazett-Jones, was celebrant. In the evening a meeting of the Brotherhood men and boys of the city was held at Martin's Hall, St. Ann's Church, at which a number of talks were made upon the future of the Brotherhood in Nashville. In view of the 1906 Convention of the Brotherhood being at Memphis, the see city of this diocese, steps will be taken to organize a local council at Nashville.

The corporate Communion in New Orleans was made on the Sunday morning following St. Andrew's day at Christ Church Cathedral at 7:30, an office of preparation being held on the preceding evening at Grace Church. The business meeting, with election of officers, was held on Friday evening at St. George's, and on Sunday evening there was a mass meeting for men at Trinity Church with addresses by the Rev. Dr. Warner and the Rev. Dr. Bennett, the latter of Mobile, Ala. Milwaukee Brotherhood men to the number of some 75, made their communion early on St. Andrew's day at St. James' Church, the rector, the Rev. Frederick Edwards, celebrating. The annual meeting, with election and reports, was held on the preceding evening at St. Paul's chapel and parish house, after which a social hour was enjoyed. In Omaha there was a meeting on Monday evening, taking advantage of the presence of E. C. McAllister of Boston, travelling secretary of the Brotherhood, who made a vigorous address, as also did Bishop Williams. The corporate Communion was made at 7 o'clock on St. Andrew's day at Trinity Cathedral, and was followed by breakfast at the parish house.

NEW YORK CATHOLIC CLUB ON THE IRVINE ORDINATION.

AT A REGULAR MEETING of the New York Catholic Club (Clerical Union), held on Tuesday, November 28th, the following resolution was unanimously adopted:

"*Resolved*, That the New York Catholic Club considers the re-ordination of a deposed American priest, recently performed in this city by a Russian Archbishop, a sacrilege and a scandal."

IRVINE ORDINATION CHANGES PLANS IN CONNECTICUT.

A MOVEMENT was in contemplation in the Archdeaconry of Fairfield for the organization of a Church Unity Society, after the order of the one in the Diocese of New Hampshire. The recent act of the Russian Archbishop has effectually disposed of the matter for the present.

DEATH OF REV. ROBERT C. WALL.

THE DEATH of the Rev. Robert C. Wall, rector for the past ten years of the Church of the Good Shepherd, Lexington, Mich., occurred on the evening of November 28th, at

that place. Mr. Wall was a graduate of Nashotah and of De Lancey Divinity School, and was ordained by Bishop De Lancey of Western New York as deacon in 1862 and priest in 1863. The burial service was on Friday afternoon, December 1st, the Rev. Dr. A. K. Hall of Port Huron officiating.

VALUABLE ADDITIONS TO BERKELEY LIBRARY.

MRS. JOHN TOWNSEND of Middletown, Conn., has presented to the library of the Berkeley Divinity School a volume valuable in itself, but especially valuable in its associations. It is a copy of the folio edition of the works of "the divine" Plato, translated into Latin by Marsilius Ficinus and printed at Lugdunum in 1567, by Vincentius. On the parchment cover it bears the autograph of George Berkeley, and on the fly-leaf is, in the writing of Samuel Johnson, a note in Latin, that the book was given to him in 1730 by Dr. Berkeley, at that time dean of Down, to which is added in a later handwriting that he became afterwards Bishop of Derry. The exact inscription is:

S. Johnsoni Liber ex Dono Rev. D. G. Berkeley, Dovensis Decani, An. Dom. 1730, postea vero Cloynensis Episcopi.

Mrs. Townsend is a great-great-granddaughter of Dr. Johnson, well known as the founder of the Anglican Church in Connecticut, an early graduate and tutor in Yale College, and later the first president of King's (now Columbia) College in New York. She has also given to the library a volume in English Church Law, entitled *The Clergyman's Vade Mecum*, acquired by Dr. Johnson on the first day of January, 1723, while he was in London awaiting episcopal ordination. On a fly-leaf is a list of the Bishops of the English Church in 1724, with corrections of the date 1736, in Dr. Johnson's handwriting. He made a note that he had marked with a cross those whom he knew, being twenty out of twenty-seven. This book has the handsome book-plate of Dr. William Samuel Johnson, who succeeded his father in the presidency of the college in New York, bore a prominent part in the convention which framed the Constitution of the United States, and was the first senator from Connecticut.

The library of the divinity school has among its treasures a small Hebrew Psalter, which belonged to Dr. Samuel Johnson, and was used by him in conferring degrees at King's College. It passed into the possession of Bishop Williams, by whom it was left to the school.

MOUNTAIN WORK IN NORTH CAROLINA.

THE MORGANTON ASSOCIATE MISSION in the district of Asheville has its centre at Morganton, a small town on the Southern Railway, about sixty miles east of Asheville. The head of the mission is the Rev. Walter Hughson, Archdeacon of the district. St. Stephen's is the largest colored school in the district, and a fine new schoolhouse is being completed. At St. Margaret's in the mill district, there is to be seen the largest mill day school in western North Carolina and the largest Sunday School in the district. The mill owners have just started a building for this work, to be paid for entirely by the company. The president of the mill will build a memorial chapel in the spring. For St. Michael's-in-the-Mountains, a new school, there will soon be erected a mission house by the friends of Miss Burgess, who will soon take charge, assisted by the mountain people in the locality of the mission and by the coöperation of the other missions in the Morganton group. This mission was started by a theological student this past summer, whose sane enthusiasm was an uplift in our work. All this work is carried out on the basis of "positive teaching." The Church stands firmly in its position, and when this stand is taken, there are the best results.

At Morganton, the new Grace Hospital is now being built. As far as we know, this is the first hospital ever built for mountaineers. We now have 300 children in our five day schools, 600 men, women, and children in our six Sunday Schools, and a constituency constantly growing. We need $600 to complete our hospital, and many scholarships of $10 each to maintain our schools.

ST. MARY'S "SHACK" CHAPEL, QUAKER MEADOWS, NEAR MORGANTON, N. C. COST $65.00 AND HOLDS 100 PEOPLE.

NEW RECTOR IN LOUISVILLE.

THE NEWLY CHOSEN rector of St. Paul's Church, Louisville, the Rev. Wm. Howard Falkner, assumes charge of the parish, January 9th. Mr. Falkner is a graduate of the University of Pennsylvania with the degree of B.A., and of the Episcopal Theological School of Cambridge with the degree of B.D. He was ordained deacon in 1893 by the Bishop of Pennsylvania, and served his diaconate as assistant at St. James' Church, Roxbury, Mass. He was advanced to the priesthood in 1894 by Bishop Lawrence, and, after spending a short time in charge of St. John's Chapel, Johnstown, Pa., became rector of St. Philip's Church, Philadelphia, where he remained until 1900. From that year until the present time he has been rector of St. Peter's Church, Baltimore, and until severing his connection with the Diocese of Maryland, was a member of the Standing Committee. Mr. Falkner married a niece of the late Rev. E. W. Spalding, sometime Dean of the Cathedral in Milwaukee.

REV. WM. HOWARD FALKNER.

DEDICATION OF THE FIRST CHURCH BELL EVER RUNG IN THE AREA OF THE MORGANTON MISSION OUTSIDE THE TOWN—A MEMORIAL GIVEN TO THE CHAPEL OF THE GOOD SHEPHERD.

CENTENNIAL AT NEW ORLEANS.

THE CENTENNIAL of the Church in New Orleans has just been celebrated at Christ Church Cathedral, the mother church. On Sunday, November 19th, the anniversary day, there was an early celebration, and at the later Morning Prayer the Presiding Bishop was the preacher. Addresses were made at Evening Prayer by the Presiding Bishop, the Bishop of Louisiana, Dean Wells, and the Rev. Mr. Holley.

The Church had a novel beginning in New Orleans. It was established purely as a Protestant body. There was no intention of affiliating with the Episcopal Church. The desire was "to obtain as speedily as possible a Protestant clergyman to reside in this city and preach the Gospel." A committee of men was appointed to obtain subscriptions, to erect a church, and to find a clergyman. A ballot taken to determine what should be the religious affiliations of the clergyman, resulted as follows: For an Episcopalian, 45; Presbyterian, 7; Methodist, 1. On the nomination of Bishop Moore of New York, the Rev. Philander Chase, afterward Bishop of Ohio and then of Illinois, became the first minister. Some years later the Protestant character of the undertaking was waived, and Christ Church became a parish of the Church. It is now the Cathedral of the Diocese of Louisiana.

MISSION AT FARGO AND MOORHEAD.

THE REV. IRVING P. JOHNSON, rector of Gethsemane Church, Minneapolis, closed a very successful mission in Fargo, N. D., and Moorhead, Minn., on Sunday, November 26th. The work of the missioner was divided between the districts of North Dakota and Duluth in the above parishes. The mis-

sion opened on Sunday, November 19th, with celebrations of the Holy Communion in each parish.

Being a joint mission, the churches were closed alternately and services held in only one at the same hour. The surpliced choirs of the two parishes, numbering 40 voices, joined in all of the Sunday services. A special service for men was held at the Cathedral, Fargo, the first Sunday afternoon, and a similar service at St. John's, Moorhead, on the afternoon of the following Sunday. Both of these services were well attended, nearly 100 men being present at each of them. On the first three secular days of the week the missioner conducted services at the Cathedral in Fargo, and on the last three days held services in St. John's Church, Moorhead. The increasing interest in the mission was shown by the unusually large congregations on the closing Sunday. At the morning service in the Fargo Cathedral was assembled the largest congregation of the week, and in the evening there was not a vacant seat in St. John's, the edifice having a seating capacity of about 500. This was the most successful mission ever held in these two cities, and will undoubtedly bear much fruit in the future. The expense was borne entirely by the free-will offerings of the congregations, and amounted to over $100.

It is conceded by the public, irrespective of belief, that the missioner is one of the keenest and most brilliant clergymen in the American Church. The rapidity with which he grasps an idea surprised his hearers, who were invariably impressed by the earnestness and simplicity of his lectures and sermons.

WORK OF ST. MARY'S FOR SAILORS OF EAST BOSTON.

IN SO FAR as a great work is being accomplished throught the medium of a hard-working priest and a lay assistant, as well as others who willingly put their shoulder to the wheel, the little Church of St. Mary's for Sailors, in East Boston, may be set down as one of the flourishing parishes of the city. It is located across the street from the harbor front in a thickly settled and poor district, and its rector, the Rev. Arthur Ketchum, ministers to a class of people who would not feel at home in a parish where material wealth might make the work less burdensome.

To sit in the little church edifice on a Sunday morning and see the crowd of humble people who flock thither to take part in the service, is an inspiration and a keen reproach to more worldly-minded Churchmen. There is a splendidly trained choir of twenty-five men and boys, who sing loudly and tunefully the prescribed hymns as well as some simple anthem. Sitting in the transept at the right are a bevy of white-capped little girls, in charge of a deaconess, whose voices are especially heard at the children's afternoon service. When the rector preaches every eye is riveted on him. He takes some passage of Scripture whose application to the daily needs of the people perhaps may require some illuminating argument. Then comes the Holy Eucharist, when crowds of communicants flock up to the altar rail to receive the blessed Sacrament.

At the evening service another large crowd of worshippers attend, frequently more persons than the little edifice can accommodate. At this service the congregation is composed largely of the sailor element, a class for whom the Rev. Mr. Ketchum has a deep affection. Once Mr. Ketchum accepted a call to a parish in Jamaica Plain, but he felt he was not in his element, and gladly returned to the scene of his first and only parochial labors, for all of his priesthood has been spent among these people. The actual parish work which the rector performs is but a small part of his duties; for in St. Mary's House, adjoining the church, a large institutional work is constantly being done. There the sailors, both seamen and officers, have rooms set apart for their uses; there are boys' and girls' clubs and classes, and mothers' meetings, and in the cozy assembly room on the second floor, Mr. Ketchum's little flock frequently meet for some entertainment generously contributed by outside talent. Here indeed is a priest thoroughly imbued with the seriousness of his calling, leading a simple life, whose material wants are few; and whose earnest, conscientious work is bearing abundant fruit.

CONFERENCE OF CHINESE MISSIONARIES

A CONFERENCE representative of the various non-Roman missions in China has just been held at Peking. The following points were discussed:

1. The advisability of having a uniform hymn book in all the missions. It was decided ti choose 100 hymns, which were to form part of every collection in general use. From these 100, the hymns could be selected for use at union meetings.

2. The best terms to use in Chinese for God, and Holy Spirit. "Sang ti" and "Sen Lin" were those recommended.

3. The federation of the various mission bodies for the purpose of promoting unity, furthering mission work, designating the territory to be worked by each mission, etc. A committee was appointed to draw up suggestions and to report at the centennial meeting of the missionaries of China to be held in Shanghai in 1907.

CATHEDRAL LENT TO LUTHERANS.

THE CATHEDRAL at Hankow, China, was lent on a morning during October to the chaplain of the German gunboat *"Tiger."* The pastor celebrated the communion and also held morning service in the German language for the men of the gunboat and for such of the German community in Hankow who wished to be present. The service was according to the use of the Lutheran Church. The band of the gunboat was present and the strains of a German chorale rang out from the Cathedral.

NOTES FROM HANKOW MISSION.

WORK has been opened at a new station called Yuin Mung, thirty-five or forty miles distant from Hankow, in the interior of China. Three years ago the inhabitants requested the American Church mission to send teachers, apparently with a sincere desire to understand the gospel. A teacher was sent and occasional visits have been given by a catechist and clergyman for three months past. The teacher recently visited Hankow with $65 that had been entrusted to him by natives with which to purchase books and tracts relating to Christianity.

AT WUCHANG a Church Army has been established in connection with Boone School, and is composed of some sixty college boys in charge of the Rev. Mr. Hu. There is a drum and fife corps, and the Boone uniform is worn by all the members. The flag is a large one of white silk with a red cross and six Chinese characters in red, meaning "Holy Catholic Church Save World Army." The first two times the army marched to St. Saviour's, where a meeting was held on the school ground, addresses were made and "Onward, Christian Soldiers" was sung, as well as a patriotic song. These were accompanied by drums and fifes. Last Sunday the army marched to the parade ground in the neighborhood of the military camps and a crowd of several hundred was easily gathered, which remained quiet and orderly while the preaching was going on. The music was the greatest attraction. The plan is that the army shall go out every Sunday afternoon, when the weather permits, to visit different places. It is hoped this will be the means of influencing the soldiers of Wuchang, of whom there are thousands who have little to ennoble their lives.

WASHINGTON CATHEDRAL GROUNDS ARE FREED OF DEBT.

ON THANKSGIVING MORNING announcement was made in all the city churches that the Bishop had received the full amount necessary in order that the offered gift of $50,000 for the cathedral grounds might be accepted, and that they were therefore freed from debt; and that he asked that special thanksgiving might be offered for this great blessing. It made the day a very happy one for the diocese, and most truly what its name implies. The Bishop preached at the pro-cathedral, and himself made the announcement there. It is a most happy incident of his welcome home, and of this, the tenth year of his episcopate. Though there have been, besides this last munificent gift, some large contributions for the purchase of the forty acres which form the beautiful cathedral close, by far the larger part has been in small sums, from Church people of limited means; and this is what the Bishop has earnestly desired. In the "Book of Remembrance," which is now closed, are inscribed the names of all who have given even one dollar, the price of five square feet of land, and these will go down to future generations as founders of that great cathedral, which we see in imagination, crowning Mt. St. Alban, and visible to all parts of the city, even as the towers of Lincoln and Durham seem to stand in the clouds over those cities as the traveller approaches. The next steps will be to turn this vision into reality.

BISHOP-ELECT OF MICHIGAN ACCEPTS.

THE ACCEPTANCE of his election as Bishop of Michigan was made known last Sunday by Dean Williams.

LARGE GIFTS IN MINNESOTA.

MR. D. C. SHEPHERD of Christ Church, St. Paul, and his son, Mr. Frank Shepherd, on Thanksgiving day made a most munificent gift of $35,000 to St. Luke's Hospital, St. Paul. This gift was made in memory of Mrs. Shepherd. Mr. W. A. Perkins of St. Mark's Church, Lake City, as the administrator and executor of the estate of his sister, Mary E. Emerson, sent the Bishop $2,500, the interest of which is to be used at the discretion of the Bishop. The Bishop has turned over the principal to the episcopate endowment fund. It is generally conceded that this growing diocese will in time overtax the strength of our heard-working Bishop, and that in time relief must be sought either by the election of a coadjutor or a division of the diocese. Before either plan is feasible there must be a large increase in the episcopate endowment, and it is hoped that this generous gift of Mr. Perkins will serve as a nest egg for similar gifts.

BOSTONIANS DISCUSS THE JEW.

THERE WERE some interesting things said at the dinner of the Episcopalian Club, Boston, held on the evening of November 27th at the Hotel Brunswick. As announced last week, the speakers were Rabbi Charles Fleischer of a local Jewish synagogue and the Rev. Dr. Henry S. Nash of the Episcopal Theological School, and both gentlemen had some things worth repeating to say about "The Jew," the topic of the evening. Said Dr. Nash:

"If one wants to understand the Christian-Jewish question, for that's what it is, he has to start back with the Hebrew prophet. The Hebrew prophet did a very great thing. He gave the world a new kind of idealism. The Jews had to solve the

problem of government. The hardest thing in the world to do is government, and the hardest problem to solve is law. The Jews have been hideously persecuted, but we are at the end of a great historical span. Christians and Jews are living now in the great spirit of democracy. The secret of Jesus was human fellowship. We are just beginning to learn that lesson. The relation between the Jew and Christian is a fundamental part of it. We have been doing all we could to shut our Jewish brother in the Ghetto. We Americans are proposing to make democracy a truth, and that truth is simple human fellowship—full mental, spiritual, and civic equality."

Rabbi Fleischer, who was most cordially received, said in part:

"The survival of the Jews has puzzled Christendom. The old civilizations were beastly, savage, animalistic, and one after another they went down. The Jew survived because he had what these civilizations had not, the capacity, the fitness to survive. One way in which hatred of the Jews is perpetuated is the false teaching about the Jews in the Christian Church, especially at Easter. How strange that Christians can justify hate on any grounds! The Jews are at one with Christ, but not with Christianity. Let me say that I believe that some who call themselves followers of Jesus, have followed Him at a very safe distance. I believe Jesus was no more a Christian than I, and I believe that the religion of Jesus was not established until years after His death. The Jew will never be converted to the creed of Christianity. In that we will remain as heterodox as the Unitarians."

The Rev. Dr. Worcester of Emmanuel Church also was most cordially greeted, and in arising to speak, said that he was impressed with Boston as a place where every good cause had its adherents who were to be found in large numbers willing to work without a thought of reward.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Litany Desk at Haverstraw.

A HANDSOME oak litany desk has been placed in St. Luke's Church, Haverstraw, having the following inscription: "In memory of Louisa M. Delafield, by her son, the late Rev. Walter Delafield, D.D., sometime rector of this parish."

BOISE.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Progress at the Cathedral.

THE WORK in the Cathedral parish of St. Michael, under the guidance of the energetic Dean, the Very Rev. E. S. Hinks, grows apace. There has lately been organized under the guidance of Mrs. F. E. Johnesse, a junior chapter of the Daughters of the King. For two years this lady has had the subject under consideration, and now her hopes are realized, and on the Twenty-second Sunday after Trinity, at the early celebration she presented nineteen girls for admission to the order. There were also two admitted to membership at the same time to the senior chapter, both chapters on the occasion making a corporate Communion.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Sunday School Institute—Men's Club at Evanston—Clergy House at Ravenswood—City Notes.

THE FIFTH MEETING of the North Shore Sunday School Institute was held at St. Peter's parish house, Chicago, Monday afternoon and evening, November 15th. At the afternoon session the Rev. John Henry Hopkins, D.D., addressed the Institute upon "Points of Contrast between Church and Sunday School." The Rev. Frank Du Moulin, D.D., rector of St. Peter's, was reëlected president, and the Rev. George Craig Stewart, rector of St. Luke's, Evanston, secretary and treasurer. The following members of the executive committee were also elected: The Rev. J. H. Edwards, Rev. P. C. Wolcott, Miss Comstock, Miss Simpson, H. W. Raymond, J. L. Houghteling, Jr.

Professor F. E. Sanford, Superintendent of Public Instruction in La Grange, was to have spoken on "The Child," but illness necessitated the postponement of his address. The evening was spent in discussion of questions suggested by the afternoon conference.

A LARGELY ATTENDED meeting and banquet of the Men's Club of St. Mark's Church, Evanston, was held on Tuesday evening, November 28th. President Bogert introduced as speakers, Bishop Anderson, Judge C. C. Kohlsaat, and Mr. E. P. Bailey. No special topics were assigned the speakers, but each one dwelt more or less upon the value of men's parish clubs, and the opportunities for work. The evening was closed with a very graceful speech of farewell from the Rev. W. G. Blossom, who has been curate at St. Mark's since last winter, and who is now leaving to assume the rectorship of St. Luke's, Racine. Mr. Blossom has secured a warm place in the hearts of Evanston men and universal regret is expressed that he must leave.

THE NEW clergy house of All Saints' parish, Ravenswood, Chicago, is now in use. The house is erected on the lot next the church and is connected therewith by a cloister. It is of English half timber style, basement and first story red brick with stone trimmings. Interior finish, English quartered oak and natural pine. In the basement is located All Souls' chapel, accommodating about 100. Besides the chapel, there are located in the basement a sacristy and Brotherhood room. On the first floor are library, reception room, and dining room, while on the second floor are the priests' apartments and guest rooms. The third floor is unfinished. The cost of the structure when fully completed and furnished, including chapel, will be about $8,000. This amount comes from the estate of Mrs. Emma J. Sargent and from offerings of the parishioners.

Father Bowles, the rector, will be joined shortly by an associate priest, the Rev. George R. Hewlett, who, like the rector, is a member of the Congregation of the Companions of the Holy Saviour. The maintenance of house and the associate priest is made possible by the surrender of rector's salary.

A VERY SUCCESSFUL mission has recently been held at St. Ambrose' Church, Chicago Heights (Rev. J. M. Johnson, priest in charge), by the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, assisted by two Brotherhood men from Evanston. Men crowded every service in the church, and numbers sought the missioner for personal interviews in regard to Confirmation, and there were several baptisms. During the mission there were eleven celebrations of the Holy Eucharist, six other services, and four addresses to children. A unique feature were the noon-day meetings, five in all, in the shops, where amidst machinery and under smoke-stained rafters, Father Stewart came in touch with grimy men who listened to his forceful words with respectful attention.

Chicago Heights is a new factory town, three-fourths of the population men. The Church was planted here three years ago, and the majority of the congregation is composed of former adherents of other religious bodies who had not attended any church for years. Over 900 attended the evening services of the mission, and 250 were reached in the noon-day meetings.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Mission at Collinsville—Anniversary at Stratford—Several Bequests.

REMARKABLE SERVICES were concluded November 26th in Trinity Church, Collinsville (Rev. F. P. Swezey, rector). A week's mission was held by Archdeacon Webber. From start to finish the attendance was excellent, the church filled the first evening and congregations nightly increasing until at the last it was packed. Afternoon services were also well attended. At 7:30 A.M. Sunday a large number of men as well as women came to the Holy Communion, and at a 9 o'clock celebration Tuesday, nearly all the church-going families of the parish were represented by one or more members. The Archdeacon had asked those who were unable to come but who would have been present, if possible to send their names as an assurance that they were there in spirit and that they might be prayed for. This novel suggestion met a most satisfactory response. A notable service for men and boys was held at 4 P.M. Sunday when the church was filled with attentive listeners to a masterly address on "The Higher Manhood." Nearly every lapsed member of the parish was brought to the mission and many from outside our own communion were regular attendants. The Archdeacon presented the teaching of the Church loyally and forcefully, but so tactfully as to antagonize none. The spiritual awakening of the parish is most real and a

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marked impression upon the whole town has been made.

THE PEOPLE of Christ Church, Stratford have lately celebrated, as announced, the 75th anniversary of the erection of the present rectory. The occasion was largely attended, and greatly enjoyed,The history was sketched by the rector, the Rev. N. Ellsworth Cornwall.

THE LATE Dr. George B. Bouton of Westport, who has recently died, left to the Church legacies to a considerable amount. There is a bequest of $10,000 to St. Paul's parish, Norwalk, $1,000 for a window at Christ Church, Westport; $100 for the new Christ Church, East Norwalk; $3,000 to the Berkeley Divinity School, and $5,000 to St. Luke's Hospital, New York. This, the will specifies, is to be used in founding a free bed.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Wilmington Notes.

ON SATURDAY, November 18th, Bishop Whitehead of Pittsburgh, Chaplain-General of St. Barnabas' Guild for Nurses, visited All Saints' chapter, Wilmington, and was the guest of the Rev. Rev. Frederick M. Kirkus, rector of Trinity Church.

ON THE Sunday next before Advent, at Calvary Church, Wilmington (the Rev. Frederick A. Heisley, rector), a special missionary program was rendered, a feature of which was the appearance and singing of a boy choir of twelve voices, the boys all wearing the native Chinese costume, with the exception of footgear. An illustrated talk on China was given by the rector. A monthly missionary program is planned by Calvary Church Sunday School for the fourth Sunday of each month. A large attendance rewarded this initial effort.

AT THE diocesan Clerical Brotherhood at Bishopstead, Tuesday, December 5th, a paper entitled, "The Ministry as a School" was read by the Rev. Henry Buckland Olmstead, vicar of Old Swedes', Wilmington.

THE REV. HAMILTON B. PHELPS, of Newark, has accepted an appointment from the Bishop as business manager of the Delaware Churchman, the diocesan monthly publication.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Missionary Work—The Bishop's Anniversary—Church Club.

THE REV. S. E. GOODWIN, formerly of the Diocese of Maryland, has been appointed acting Archdeacon of the Eastern Archdeaconry. Mr. Goodwin will have charge of a large missionary field. The Bishop has placed under his supervision the missions of the St. John's River from Jacksonville to Palatka. Starke, Fla., has been made the centre of the work. The rectory at Starke has recently been put in order. F. S. Hyatt, candidate for Holy Orders is at Starke, and, under the direction of the Archdeacon, is pursuing his studies and also carries on services at the mission stations wherever directed.

AT THE last Council, it was determined to appoint a committee to arrange for the proper observance of the Bishop's 20th anniversary of his elevation to the episcopate. The second day of the coming Council will be made a special day for the anniversary. The next Council meets May 10th, 1906, at St. John's Church, Jacksonville. The Rev. V. W. Shields, D.D., rector of St. John's Church, has been requested by the committee to preach the anniversary sermon. Major Fairbanks of Fernandina will draw up a memorial address. He is known to the public in general as the author of *The History of Florida*. The Woman's Auxiliary is to take part in the anniversary celebration and present to the Bishop their gift of remembrance at this time.

AT THE ANNUAL meeting of the Church Club, $1,500 was subscribed for a Church Club building in Jacksonville. A social session followed the business meeting. The club numbers 146 members.

WORK on the new church at Gainesville is being rapidly finished, and it is hoped that the congregation will be worshipping in their new and beautiful church by January 1st, 1906. The Rev. F. H. Craighill is rector.

IOWA.

T. N. MORRISON, D.D., Bishop.

Gift at Dubuque—Three Convocations—Rectory Mason City.

IN ST. JOHN'S CHURCH, Dubuque (the Rev. John Sage, rector), a new pulpit of brass and quarter-sawed oak has been placed. It is the work of Spaulding & Co. of Chicago, and is representative of the fine work put out by that firm. The pulpit is erected by Mrs. Kate Hargus as a memorial of a beloved sister, and adds much to the beauty of this fine building. The Bishop blessed it, and from it made his annual appeal for diocesan missions on a recent Sunday, when $300 was given for this purpose. This parish is the centre of eight mission stations served by the rector and curate. The parish also supports a representative in China.

A MOST INTERESTING session of the Muscatine Deanery was held at St. Andrew's Church, Chariton (the Rev. Webster Hakes, rector). The first evening was devoted to a Sunday School Institute, when papers were read of more than ordinary interest on "The Sunday School Commission of the Diocese of Iowa—Its Aim and its Work: How to Adopt and Adapt the Curriculum," by Mrs. A. O. Cole of Lyons; "What Text Books to Use," by Mrs. Jessie M. Thayer of Chariton; "How to Secure, Keep, and Train Teachers," by the Rev. H. W. Starr of Council Bluffs. The clergy held a three hours' session on the second day, devoted to a discussion of the questions, "My Way—Applied to Parish Visiting, Its Methods," etc., led by the Rev. E. H. Rudd, D.D., of Fort Madison; "Church Finance—How to Raise Money and How to Use It—Parochial, Diocesan, General," by the Rev. Webster Hakes of Chariton.

A session of the Woman's Auxiliary was addressed by Mrs. T. W. Loring of Sac City on "Some Purposes of Auxiliary Work"; by Mrs. C. C. Taylor of Ottumwa on "Our Study Class"; and by Mrs. A. O. Cole on "The Lyons Branch." The concluding meeting was given over to three excellent addresses by Rev. Messrs. Wilson of Ames, Jones of Oskaloosa, and Starr of Council Bluffs.

THE FALL MEETING of the Cedar Rapids Deanery was held in Trinity Church, Davenport (the Rev. G. De Witt Dowling, rector), November 15th and 16th. The Rev. T. W. Jones, D.D., of Lyons spoke on "The Men's Thank Offering for the next General Convention"; Mr. E. C. McAllister, on "The Brotherhood of St. Andrew"; the Rev. G. De Witt Dowling on "The Conference at Denver"; the Rev. Dean Williams on "The Victories of the Faith"; and the Rev. Cameron S. Morrison on "Divine Inspiration as a Doctrine and as a Fact." An interesting feature of this meeting was a resumé of the status of parishes and missions in the deanery with reference to their contributions to missions, both diocesan, domestic, and foreign. This was given by the Rev. Messrs. Pickworth and Robertson. To add further to the missionary interest, the Rev. Allen Judd read a paper on "How to Raise the Apportionment." A resolution of warm appreciation because of the stand taken by President Roosevelt in the late Peace negotiations was adopted. And a protest was also unanimously made against the recent outrages in Russia resulting in the massacre of the Jews.

In connection with this meeting a Sunday School Institute took place. The Rev. W. Pence James of Marshalltown read a paper on "Is the Sunday School a Bible School, or a School of Theology or a Children's Church?" The Rev. H. A. Wilson presented a paper on "What the Sunday School Commissions are Doing," after which Mrs. A. O. Cole of Lyons read an instructive paper on "The Iowa Curriculum—How to Adopt and Adapt it."

At the time of the deanery meeting, a session of the Woman's Auxiliary was held. The speakers were Mrs. F. W. Loring, vice-president, on "The Mission of the Auxiliary"; Mrs. T. N. Morrison, honorary president, on "The Conference at Denver." Miss Cora W. Gregory of Iowa City read a paper on "Junior Auxilary Work.

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THE NEW RECTORY at Mason City has now been completed, and was dedicated by the Bishop on a November evening. The Bishop made a congraulatory address. The priest in charge is the Rev. Charles H. Bohn, who has done excellent work in increasing the membership rolls and in obtaining this much needed rectory.

AT THE MEETING of the Sioux Falls Deanery, held last week at Emmetsburg, political and commercial standards and the ethical principles back of them were generally discussed by the clergy from several points of view. The topics included: "How Shall We Elevate Our Political and Commercial Standards?" "Are Our Present Political and Commercial Standards Normal, that is, as Near Christ's Standards as He Intended Them to Be?" "To What Cause May Present Conditions Be Ascribed?" "Is the Church at Fault?"; and "May We Look to Our Schools and Colleges for a Remedy? Or to the General Diffusion of Literature? Or Will Those Evils Work Their Own Cure?" The discussion was of much interest, and was eventually summed up by the Bishop, who said that present conditions were not so different from former conditions, only in that temptations have arisen out of the progress of the time and men had yielded to them. He took a very hopeful view, and concluded that good would come out from the tendencies of the times. In the afternoon were treated matters relating to parochial work, and addresses were given on the Woman's Auxiliary and on Sunday School Work.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Lime Light Lecture.

THE REV. CHARLES SCADDING delivered his well-known lime-light lecture on "The Church in America," in St. Andrew's chapel, Louisville, Wednesday night, November 22nd. No one who attends this lecture can seriously ask, "Do Missions pay?" and it is almost incredible that one could hear Mr. Scadding and see his telling pictures, and then say, "I do not believe in Missions"; since they can see the splendid results of Missions.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Name of Ashland Seminary Changed.

THE TRUSTEES of Ashland Seminary, Versailles, have changed the name of that institution to Margaret Hall in honor of Mrs. J. B. Haggin, a valued friend, whose benefaction at a critical period assured the continuance of the existence of the Seminary.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Father Huntington in New Orleans—City Notes

FATHER HUNTINGTON visited St. Anna's and St. George's Churches, New Orleans, last month, and did much good. The local newspapers in their reports could not understand how a Catholic priest could exist in a Protestant Episcopal Church, and in all their articles, while they praised Father Huntington to the skies, they associated the Church with Henry VIII. as a creature of the Reformation and on a level with the Protestant bodies, and failed to understand its connection with the Catholic Church of the Creed. This attitude was not due to malice but to a misconception of the Church as the Catholic Church of the Creed.

GRACE CHURCH, New Orleans, advertises a special series of sermons on the Wednesday and Sunday evenings in Advent on the Holy Catholic Church.

THE REV. E. A. RENNIE, formerly curate of St. Paul's, New Orleans, has returned to the city very much improved in health. He expects to take up work in the diocese very shortly.

BISHOP SESSUMS issued a special prayer to be used on Thanksgiving day for the cessation of yellow fever. It was used in all the churches.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Anniversary at Melrose—Boston Notes.

THE FIFTIETH anniversary of Trinity parish, Melrose, was observed on Advent Sunday with exercises of a more secular character, continuing on two later days. At the Sunday morning service, a special anniversary sermon was preached by Archdeacon Babcock, and in the evening there was an historical address by the Rev. Paul Sterling, the rector, and by several past and present members of the parish. On the following Tuesday there was a largely attended social held in one of the local halls. The programme also included another service in the church for Friday evening, December 8th, at which addresses are to be delivered by Bishop Lawrence, Archdeacon Babcock, and others.

Trinity parish was organized in the fall of 1855, and for a time its members worshipped in private houses. Its first rector was the Rev. William H. Munroe, and with him alternated from time to time the Rev. Messrs. Charles Mason, William T. Smithett, and William Flint, all from neighboring cities and towns. In 1857 the parish was formally incorporated. In 1859 a lot of land was purchased in Emerson street and ground was broken in September of that year. In March 1860 the church edifice was completed at a cost of $3,500, and the first service was held on the 25th of that same month. Six years later the church was consecrated by Bishop Eastburn. Since its inception, the parish has had eight other rectors, as follows: The Rev. John B. Richmond, the Rev. Robert Ritchie, the Rev. Charles Wingate, the Rev. Henry A. Metcalf, the Rev. Charles L. Short, the Rev. Charles H. Seymour, D.D., and the present rector, Rev. Mr. Sterling, who assumed charge of the parish, September 15, 1891. The present stone edifice was made possible through the generosity of Katherine L. Tyrer, who left $10,000 in her will for that purpose. Her relatives added $15,000, and the edifice was erected as a memorial to her and to her father, her mother, and her brother.

BY THE WILL of Mrs. Martha M. Stewart of Boston, recently deceased, the sum of

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December 14, 15, 16, and 17 the Wabash will sell excursion tickets from Chicago to Canada at one fare for the round trip, good to return until January 6, 1906. Write for details. F. H. TRISTRAM, A. G. P. A., 311 Marquette Bldge., Chicago, Ill.

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THE SERVICE in connection with the unveiling of the Italian marble bust to Bishop Frederic Dan Huntington in Emmanuel Church, Boston, called together a large congregation, all of them eager to hear one of the Rev. Dr. William R. Huntington's able discourses. Dr. Huntington was curate at Emmanuel in the old days when Bishop Huntington was the first rector. Dr. Huntington took his text from St. John x. 2: "The Good Shepherd giveth His life for the sheep," and in the main his discourse was an analysis of the life and work of Bishop Huntington while he was yet a priest. Of Bishop Huntington, he said:

"Yet was there never a time, in all the many years between the day when he entered upon the Christian ministry and the day when he rested from his labors, fell asleep and was gathered to his fathers, that this man was not giving his life in order that others might the better live."

THE MAGNIFICENT eucharistic vessels recently completed for the Church of the Advent, Boston, were blessed at one of the early services on the last Sunday of Trinity by Bishop Grafton of Fond du Lac; and they were publicly used for the first time at the morning celebrations of Advent Sunday.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Death at West Allis—Vacancy Filled.

ST. PETER'S MISSION at West Allis loses one of its founders and best members in the death after a lingering illness of Frederick W. Henderson on November 26th. Mr. Henderson had been clerk of the mission for a number of years, a delegate to the diocesan Council, and formerly president of the village corporation. He had been ill for a long period before his death. The burial on Wednesday was from the room in his house where the first service of the Church in the town of North Greenfield, now within the limits of the village of West Allis, was held in 1874.

THE VACANCY in the Standing Committee caused by the resignation of the Rev. Dr. Webb, Bishop Coadjutor-elect, has been filled by the appointment of the Rev. H. B. St. George. As president of the Standing Committee, Dr. Webb is succeeded by the Rev. H. D. Robinson, D.D.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

New Church for Minneapolis—Death of Gen. Bend—Shattuck School.

AT A SOCIAL GATHERING of the men of St. Paul's Church, Minneapolis (Rev. T. P. Thurston, rector), a desire was expressed that in the near future that parish might have a new stone church. As an evidence of the interest of those present, some $13,000 was pledged. This means that in the not distant future, St. Paul's will be worshipping in a handsome stone church building.

ST. JOHN THE EVANGELIST'S CHURCH, St. Paul, and the diocese at large, suffered a loss in the death of General W. B. Bend, on Sunday last. The funeral was conducted by the Bishop on Tuesday, assisted by the Rev. Theodore Sedgwick, rector of the parish and son-in-law of the deceased. General Bend was an active member of the vestry, and has for many years represented his parish at the diocesan council, his ability and interest being recognized by his appointment on various committees. He was president of the Lay Readers' League of the diocese, and when not present in his own church on Sunday, was holding service in some distant hamlet where there was no priest. During his many years of service as an active layman, he endeared himself to the clergy generally.

ON WEDNESDAY of this week, the separation of Shattuck School from the Bishop Seabury Mission was effected. The following are the members of the new board of trustees of Shattuck School: The Bishop of Minnesota (*ex-officio*), the Rev. James Dobbin, Rev. T. P. Thurston; Messrs. W. F. Meyers, John Rich, Herbert Theopold, Benjamin Sheffield, A. L. Poehler, and E. L. Welch.

THE REV. E. E. MADEIRA, priest in charge of Christ Church, St. Paul, was elected on Monday, by the vestry, as their rector. Mr. Madeira has not yet announced his decision.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

THE REV. A. H. W. ANDERSON of Christ Church Cathedral, read a paper before the Clericus on the subject of "Reunion and the Roman See." An interesting discussion followed.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Quiet Day at Palmyra.

ON SATURDAY, December 2nd, a Quiet Day was held in Christ Church, Palmyra (the Rev. H. W. Armstrong, rector). There was a good attendance at all the services, and the meditations, which were given by the Rev. Harvey Officer, proved most helpful. In the evening there was a mission service. Father

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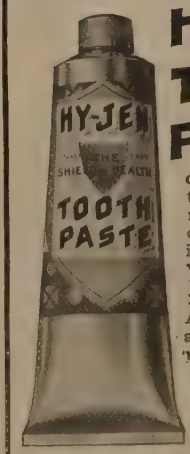

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Huntington visited Palmyra on Sunday, November 19th, preaching both morning and evening. In the afternoon he addressed the Sunday School.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

Gifts at Cold Spring.

SOME BEAUTIFUL memorials have lately been given to St. Mary's Church, Cold Spring (Rev. Elbert Floyd-Jones, rector). These include an eagle lectern of brass, black walnut and brass hymn boards and altar lights.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

MUCH PROPERTY is being purchased in the vicinity of the new St. Michael's chapel of St. Mark's Church, Philadelphia (the Rev. A. G. Mortimer, D.D., rector). Efforts are being made to secure all the houses on Lombard street from Nineteenth to Uber street. The house and stable fronting on Nineteenth street and immediately adjoining the parish house has been bought for $20,000 and the house is used for a kindergarten.

THE ANNUAL meeting of the Free and Open Church Association was held on the First Sunday in Advent in the Church of the Advocate (the Rev. Henry Martin Medary, rector). The sermon was preached by the Rev. Edward J. Knight, rector of Christ Church, Trenton, N. J. The annual report was read by the Rev. John Alexander Goodfellow, rector of the Church of the Good Shepherd, Philadelphia, and secretary of the Free and Open Church Association of the Diocese of Pennsylvania.

AMONG the hopes entertained for some years, and about to be realized, is the erection of a more modern parish house for St. Luke's Church, Germantown (the Rev. Dr. Samuel Upjohn, rector). The original parish house was built after the close of the Civil War as a thank offering for peace. It is hoped to build the new house on Coulter street in the rear of the church so that both buildings may be connected. On the First Sunday in Advent the Rev. Henry B. Gorgas, rector of the Church of the Advent, Bensonhurst, Brooklyn, N. Y., entered upon his work as senior curate of St. Luke's.

OLD ST. PAUL'S CHURCH, Philadelphia, has been still further improved by the complete renovation of the old organ and the hanging of the green shades which have always been used in this church, as all the windows are of plain glass. Mr. Frank H. Longshore has become organist for the noonday services.

THE PARISH HOUSE for St. Simon the Cyrenian chapel, connected with the Church of the Holy Apostles (the Rev. N. S. Thomas, rector), is almost finished and it is hoped that it will be used about Christmas day.

NOTHING could be more kindly than the form given to the Thanksgiving ministrations of the City Mission under the direction of the Rev. Herman L. Duhring, D.D., superintendent. The mission endeavors to do its blessed work without attracting attention; therefore the orders were given to certain grocers who delivered them to the families as if to customers. Between 700 and 800 persons who had recently suffered by death, illness, or other misfortune and were in need, were remembered.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Men's Club at New Castle.

A MEN'S CLUB has been organized at Trinity Church, New Castle (Rev. Dr. Reilly, rector), along new lines. At a recent meeting more than one hundred men of the parish were present to hear a lecture by the rector on "Ireland and the Irish," illustrated with the stereopticon, with views taken by the lecturer while on a trip to Ireland.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Marriage at Crossville.

PROBABLY the first service of the Church ever held in Crossville, a small town in the Cumberland Mountains, was a Nuptial Eucharist, celebrated in connection with the wedding of Mr. S. G. Gray, who is director of Advent Chapter B. S. A., Nashville, and Miss Rhoda Dunbar of the former place, on November 25th. The Congregational place of worship, which was kindly loaned for the occasion, was arranged for the service by the erection of a temporary altar at the east end of the building, and full Catholic ritual was observed, the celebrant being the Rev. E. A. Bazett-Jones, rector of the Church of the Advent, Nashville.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Church Consecrated at Waskom.

THE BISHOP consecrated St. Mary's Church, Waskon, on the Sunday before Advent at the conclusion of a session of the North Convocation at Marshall. Subjects discussed at the latter were wholly missionary topics.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Gift at Fredericksburg.

A HANDSOME Communion service has been presented to St. George's Church, Fredericksburg, by Mr. John W. Herndon of Alexandria, a son of Dr. Dabney Herndon, both of whom formerly resided in that city. Accompanying the service was a letter from Mr. Herndon to the vestry of the church. The inscription is as follows: "This service is dedicated to the service of God, and in loving memory of Edward Herndon, Joseph Herndon, Dabney Herndon, and Brodie Strachan Herndon, five successive generations of vestrymen of St. George's Church, Fredericksburg, Va., 1727-1866." Mr. Herndon's father and mother were married in St. George's Church, and he was baptized there. The service was accepted by the vestrymen, and grateful thanks were tendered Mr. Herndon.

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Missionary Notes.

THE REV. G. L. L. GORDON, priest in charge of the combined missions at Puebla, Oaxaca, Jalapa, and Orizaba, reached his field of labor on the 7th, and his address will be, "Hotel Nacional, Calle del Meson de Soso 5," till further notice. The first regular Church services were held at Puebla on Sunday, November 19th, in the private car "Juanita," kindly lent for the occasion by W. L. Morkill, Esq., Gen. Mgr. of the Mexican Southern Railway Co., an English company operating in this republic, between Puebla and Oaxaca, and points south. One end of the car was used as a sanctuary, at which was a table covered with a red and white silk altar cloth, with a maltese cross in red velvet and gold in the centre. Twenty-two of the Anglo-American colony attended, and seven remained in for Communion. This was a very encouraging beginning, as but little notice was possible, there being no English paper published in this city, and many of the colony being absent at this time of the year.

Services will be held regularly twice a month at Puebla, and once each at Oaxaca and Jalapa, the fifth Sundays, as they occur, being given to Orizaba.

ARCHDEACON BATES has just returned from a visit to a railroad town where there were some fifty Americans. There is no Church organization of any name in the town and no religious service had been held there for three years. He gave them two Evening Prayer services, and both were well attended. The people urgently requested him to visit them again, which he plans to do next month. At a mining camp where he holds services monthly, the people have raised money to buy an organ. The people are glad to welcome the services of the Church everywhere he goes.

CANADA.

News of the Dioceses.

Diocese of Toronto.

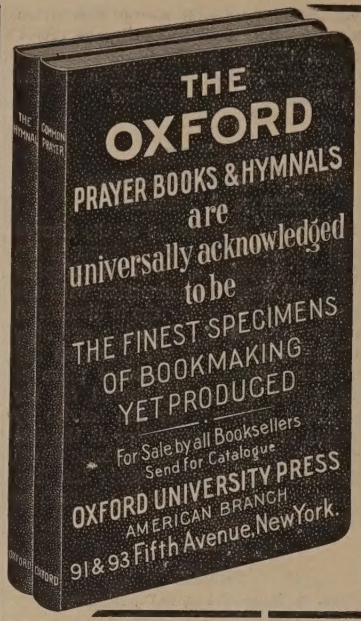
BISHOP SWEATMAN has appointed the Rev. George Warren, incumbent of the Church of St. John the Baptist, Lakefield, to be Archdeacon of Peterborough, in succession to the late Venerable Archdeacon Allen, M.A., D.C.L., of Millbrook. The Rev. J. C. Davidson, rural dean of Peterborough, has been appointed to a canonry in St. Alban's Cathedral, Toronto.—A YOUNG PEOPLE'S association was organized early in November in connection with All Saints' Church, Whitby.

Diocese of Fredericton.

THE DEPARTURE of the Rev. H. A. Meek from St. Mary's Church, Richibucto, of which he has been incumbent for the last nine years, was a subject of great regret to his congregation, who presented him with an address expressing their affection for him and Mrs. Meek, accompanied by a purse of $120. Mr. Meek has gone to the Diocese of Saskatchewan to take charge of the church at Duck Lake.

Diocese of Montreal.

THE REV. DR. SYMONDS, vicar of Christ Church Cathedral, Montreal, is preaching during Advent, on the Sunday mornings, on "The Moral Supremacy of Christendom," on "Christinaity's Weakness," and "Christianity's Strength."—A MEETING of the Anglican Church Club was held in the Synod Hall, Montreal, November 29th, the Rev. Dr. Symonds speaking on "The Mission of the Anglican Church in Canada."—AT A MEETING of the Young Men's Association of Trinity Church, Montreal, November 27th, it was unanimously decided that the formation of a Young Men's League, in connection with the city churches was most desirable. A special committee was named to confer with representatives in other parishes so as to take immediate steps to organize such an association.



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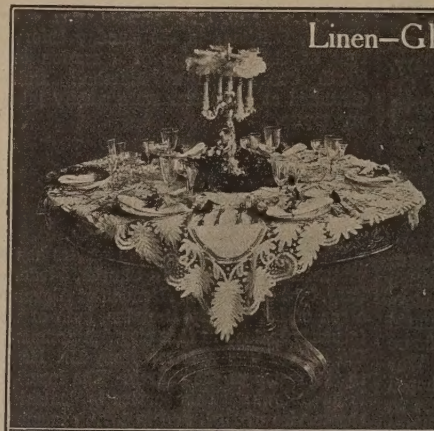

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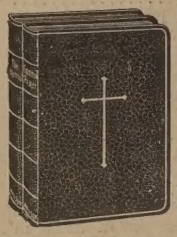

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